THE INDEPENDENT.

PUBLISHED FOR THE PROPRIETORS, "BUT AS WE WERE ALLOWED OF GOD TO BE PUT IN TRUST WITH THE GOSPEL, EVEN SO WE SPEAK, NOT AS PLEASING MEN, BUT GOD, WHICH TRIETH OUR HEARTS." BY S. W. BENEDICT.

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THE INDEPENDENT.

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THE EDITORS TO THE PUBLIC.

The undersigned are alone responsible for the character and sentiments of *The Independent*. They have competent assistance in the departments of news and correspondence, and the Journal is established on an adequate pecuniary basis.

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Domestic Correspondence.

FROM OUR BOSTON CORRESPONDENT.

BOSTON, June 3, 1850.

MESSRS. EDITORS:—The exciting scenes of anniversary week have passed by, and left us almost surfeited and a good deal exhausted by them. Although the weather was unpropitious, the attendance from abroad was fully equal to the average of former years; and although there was some dull speaking, the exercises as a whole were full of interest. Specially should be mentioned that most delightful feature which distinguishes our anniversaries from yours—the morning prayer-meeting, which has been thronged (in one of our largest churches) every morning—which has been full of the most delightful indications of the fraternal communion of Christians, and the sweet influences of the Holy Spirit—and which has overflowed upon the other exercises, and baptized them with something of its own calm and hallowed spirit.

Without overloading you with repetitious details, I will endeavor to give you some brief account of a few of the peculiar features of the meetings of the week:

REV. MR. ROGERS' SERMON.

Rev. Wm. M. Rogers preached before the Massachusetts Home Missionary Society, on Tuesday evening, in Tremont Temple, from Ps. cxxii. 6: "*Pray for the peace of Jerusalem: they shall prosper that love thee.*"

"The text," said he, "is an injunction to prayer for Jerusalem. Prayer is a recognition of the sovereignty of God. Jerusalem is here the embodiment of the nation. There were the temple and the visible presence. Thither the tribes went up.

"Every heart has its Jerusalem. Where shall we find it if not in the land of our birth, our manhood, and our sepulture? Where, if not where our mothers' counsels fall upon our infant ears, where are our fathers' graves and our children's heritage? Our whole country, with all her tribes and memories, her Sabbaths and Bibles, her schools and sanctuaries; with all her licentiousness of liberty, and her oppression of the slave—our country is our Jerusalem. Pray for the peace of Jerusalem: they shall prosper that love thee.'

"The love of country and the love of God are in harmony. The Christian is the best citizen. Love of country is not a mere feeling, but a duty."

The speaker then announced the divisions of his discourse as follows:

1. *Our country, in some facts of its condition and destiny.*

2. *Our duty, as men and Christians, to give the blessings of a pervasive Gospel to our entire land.*

1. *Our country's condition and destiny.* Under this head were noticed successively, our physical extent, vigor, resources, and necessary future; our freedom of intellect and diffused intelligence; and our unprecedented daily accessions from the hordes of the old world. Under this last topic he said, that whatever error the emigrant might bring with him, he would add little to the common stock. All error was already here, and an open Bible and unhampered church have joined issue with it, and the battle is raging. If truth be not triumphant, it will be because of the unfaithfulness of the combatants. The best hopes of the world were bound up in the union and preservation of these United States. Here the speaker introduced those passages in reference to Benedict Arnold and Judas, which have been extensively reported from one of his speeches on the platform in New York.

2. *Our duty to give this country a pervasive Gospel.* The nation that will not serve the Lord shall perish. If history teaches but one lesson, it is that man is guilty and God is just. Our country was baptized in infancy, and the pattern of our fathers' pure scriptural churches came to be the pattern of our national life. Our duty is a plain one—to bring the conscience and the heart of the nation into harmony with the heart of God. It was chiefly in its subserviency to this work that the Home Missionary Society interested him. The work had wonderfully advanced. Go on then, blessed of the Lord, borne forward by the breath of prayer—opening the church in the wilderness, anticipating the coming millions of the future with the institutions of religion. God has laid on us, for his own glory, these responsibilities. We cannot lay them on others. God will provide duty as he will life, for each generation as it comes. Let us do our part. We live where the seeds of great results are sown. The fathers, tremulous with age, who linger to bless us—the coming generations, expectant Heaven, all the glorious memories of the ancient Church and the rich associations of the Cross, call on us to be true to our responsibilities, to our country, and our God.

REV. DR. WORCESTER'S SERMON.

Rev. Dr. Worcester, of Salem, preached the sermon before the Pastoral Association, in the Central Church, on the afternoon of Tuesday, at 4 o'clock. His text was 2 Cor. x. 35. I have room only for the skeleton of the discourse.

Prop.—To develope the means which Paul used to promote the cause of Christ.

1. Paul preached the Gospel.
2. Paul preached the Gospel as necessary to salvation.
3. He preached it in simplicity.
4. He preached it in sincerity.
5. He preached it earnestly.
6. He preached it boldly.
7. He preached it humbly.

The sermon closed with some appropriate exhortations, growing out of this development of the subject.

PROF. PARK'S ADDRESS IN TREMONT TEMPLE.

Prof. Park delivered an address before the college society with a long name, which ought to be condensed for the public good, at 9 o'clock, A. M., on Wednesday.

It is, said he, a stale proverb that Ignorance is the mother of devotion; but the true apothegm is that devotion is one parent of knowledge. There is a divine affinity between wisdom and knowledge, and though man has often put them asunder, the disquiet which ensues from their divorce is a sign that nature demands their union. Nearly all the universities of the Christian world were founded by the clergy. Of 120 colleges now existing a large majority were dedicated to Christ and the Church. A pious man feels a kindly regard for Colleges and the Seminaries, and Medical schools and Law schools, since they all in their turn and method aid the Church. Let us consider then *some of the benefits resulting from our Collegiate and Professional schools.*

1. *They are monuments to the dignity and worth of mind.*

There is among us a tendency to materialism. Hence arises a danger that we shall think too much of ceiled houses and finely caparisoned horses. Amid the rush of our locomotives and jangling of our cotton mills, we may be refreshed even by the sight of the quiet edifices devoted to the culture of the mind. Our young men are restless and need the discipline of a college bell. Mere contact with college walls has an *abiding* effect which cannot be analyzed. Williston, for his benevolence to these institutions, where *mind* is made superior to matter, will be remembered when our poor theological pugilists shall be forgotten. Dr. Watts gave a pair of globes to Yale College, and if Napoleon had given the cannon of Austerlitz to found a College, he would have been remembered more gratefully than now. Alexander and Mæcenas owe their chief celebrity to their benefactions to literary men.

2. *They give an impulse to popular education.* The soul needs incentives to activity. Many of the finest minds in the nation have struggled for the Berkeleian Prize at Yale. It is false that influence always works downward; a fire in the attic brings up the bad air from the basement. Colleges improve common schools. Our land is full of competition. If there is a college in the Capital, every shire town must have its academy, and then every town its select school. Some of the greatest discoveries have been made by young men. John Calvin at 26 had written his "*Institutes.*"

Many a young man has been attracted from his plough by looking at the groves of the academy—by hearing students at their graduations. Hence we must have enough colleges. The University of Vermont cannot exert this kind of influence upon the population of Wisconsin, any more than a flower blooming in Maine can charm Ohio with its beauty and fragrance.

3. *They are needed for the extension of science.* The discoverer must know what has been discovered, so as to avoid the toil of laying over old foundations. We must continually rectify our knowledge by the latest discoveries. The Libraries, &c., of our colleges should aid us in this. Our colleges are widening the whole area of Science.

4. *They illustrate the cost, and provide means for overcoming the difficulties of truth.* The speaker here beautifully introduced the soliloquy which one might have in a College Library. How many aching heads have produced these? Who will count the errors into which these writers have lapsed after the most painful toil for truth? &c., &c. Truth is full of mazes. All other sciences roll over their difficulties on the theologian. The scholar needs the fostering care of an Alma Mater. He must buy the truth at whatever cost and sell it not. If he must pine in poverty he is apt to lose his literary enthusiasm. Men, in a double sense, *beat him down.*

5. *They are useful for their conservative influence upon Society.* Our language is now being corrupted by the words of those who are pouring in upon us from the Old World, which British critics will, by and by, stigmatize as *Americanisms.* Yale has furnished her Worcester and Webster as conservatives to language. We have all kinds of empirics. We need our colleges to educate men out of their reach.

6. *They are safeguards of civil freedom.* The God of all grace will make them nurseries of piety, and the Christian is the only good citizen. True, the German universities have not changed the government of Germany, but, like the sun, they preserve what they cannot create. We need colleges and seminaries to rid us of our barbarian propensity for Mexican wars. Now that we have braided 30 states together with telegraphic wires, and that our rail cars like flying shuttles weave together such immense and varied interests, we need the influence of multiplied seminaries to keep us free.

7. *They promote our national honor and influence.* Every citizen here may make himself conspicuous. There is nothing to prevent him from becoming editor, senator or president. Our colleges will help fit our citizens when they become conspicuous to be an honor to the land. Men of genius are coming here, like exiled princes; we must welcome them to our Puritan homes. We may form a character gleaned from the good of all nations.

No report can give a conception of the eloquence and learning of this address, which held enchained a very large audience for near an hour and a half.

AMERICAN AND FOREIGN CHRISTIAN UNION.

This Society met in Tremont Temple, at nine this morning. After some preliminary statement of the affairs and prospects of the Society, by Dr. Baird, Rev. J. P. Thompson was introduced to the audience, who said: the thought which was prominent in his heart, in rising to look at the aspect of the great subjects represented in this Society, was one of humiliation and regret—of sorrow over an opportunity to strike a deathblow at the Papal Power which had gone by forever, on account of the apathy of the church. A laborer of eminent qualifications, who was sent forth into the field while the lull of revolutions gave opportunity to work, sent back to us the most urgent appeals to be sustained in a noble and heroic effort to sow the seeds of Protestantism in soil ready for his hand. But our faith was not strong enough—the churches could not be persuaded to believe the possibility of such a work. Five years ago, Dr. Bacon prophetically pleaded for just such an opportunity as this, which, in his belief, was coming in the future. One of your own brethren eloquently seconded his appeal. But nothing was done. And now that providential events hastened the downfal of Louis Philippe and brought this golden opportunity, as a consequence of our neglect, we were not ready. Our Bibles were not there—our newspaper was not there. And that time passed by forever! Here is ground for shame and mortification of heart.

But all is not lost. God is giving us now an opportunity to work. There is now in Italy a system of religious propagandism of which we may avail ourselves. Handbills are circulated, no man knows how, in all the Italian cities, of most evangelic character. This instrumentality may be used by us. I know that some degree of caution and even secrecy is involved, and some good men reluct therefore from it. But shall we refuse to use the labor of such men? I care not whether the men who work thus have read the Confession of Faith or the Thirty-nine Articles, or whether they have so much as heard whether there be any Holy Ghost, if they will print and scatter, thick as forest leaves, such placards as this, (reading a portion of one, of most pithy and pious spirit.) I care not to know more. I will trust them for that.

And now a word about faith in men. "A few days ago," said Mr. T., "I found among some old papers a manuscript letter, addressed to the editors of the *Daily Atlas* in Boston, dated in Greece, and forwarded by them to me. It speaks of an article in that paper, (of a given date,) in which allusion had been made to the Christian Alliance, as if it were a living and operative organization. It asked for light concerning it, and desired on behalf of a priest who had lately left the Romish Church, to be put in communication with it, for purposes of mutual benefit. This letter was shown to the Committee of the Alliance, and they were afraid of it. They thought it was written by some Jesuit who desired to come in communication with them, and find out their plans for their harm. But that letter, coldly as it was received, bore the signature of one whom we have since come to know as a true man—*Achilli.* We must learn to have more faith in God and more faith in the men God sends us.

"Some say that this propagandism which is proposed is simply *smuggling*, and they will have nothing to do with it. But how did Paul get out of Damascus, if he was not *smuggled* out in a basket? How did our Puritan mothers read their Bibles, but when they were *smuggled* under a stool, so that if an enemy's footfall broke the stillness it should be out of sight? Nay, our great great great grandmother, the progenitress of all the *respectable* Thompsons in Connecticut, was *put in the pillory* for her faith, and I should feel the mingled blood of Covenanters and Puritans mantle my cheek, if I objected to this process of carrying life to Italy, because it is in a measure secret in its passage."

Mr. Thompson closed by some allusion to the danger that infidelity should get among the people of France and Italy, that sympathy with freedom which belongs to true Christianity, with some deeply interesting facts showing the Providence of God in aid of this cause of Protestant missions. He was followed by Dr. Dowling, of New York. MORTON.

MEETING OF THE GENERAL ASSOCIATION OF ILLINOIS.

The General Congregational Association of Illinois held its stated annual meeting at Rockford, May, 16th, and was opened with a sermon by Rev. N. C. Clark, the last Moderator. Representatives from all the different local bodies appeared upon the roll. The first season of devotional exercises, at sunrise, indicated a good state of feeling, and the presence of the Holy Spirit.

The following persons were received as members of the Association: Rev. Z. K. Hawley, of the Central Association; F. S. Savage and C. F. Hudson, of the Fox River Union; E. W. Hewit, James Hodges, and Lewis Benedict, of the Winnebago and Ogle Association.

Rev. R. M. Pearson was chosen Moderator, and S. G. Wright, Clerk. Messrs. L. Colton, W. W. Collins, Erastus Colton, Francis Lawson, Aretus Kent, H. Taylor, I. M. Philips, I. C. Parkes, Alanson Alvord, Lucius Foote, E. Brown, A. L. Chapin, and I. M. Weed, were invited to sit with us. Rev. Hiram Foote appeared as Delegate from the General Convention of Wisconsin.

The usual committees were appointed, and the Association proceeded to the examination and discussion of the various questions pertaining to the great interests of spiritual religion and Christian reform, which were brought before it, by the report of the business committee.

First, in point of deep and general interest with which it is ever regarded, was the conversation on the state of religion within our bounds. The reports from many of the churches, furnished abundant proof that God still smiles upon his servants, and the number and character of the revivals which have been enjoyed, are full of encouragement to those who wait for the consolation of Israel. Twelve of our churches have been favored with special seasons of refreshing, and the general interests of morality, as connected with Sabbath Schools, Temperance, &c., are evidently advancing. The churches are mostly supplied with preaching, at least a part of the time, and though we have but about 60 ministers to 100 churches, yet the ordinances of the gospel are not entirely withheld from any. Our missionary operations are continually extending,—new churches are forming, and Ministers are increasing in number.

The subject of Secret Societies, and the relation of the Mission Boards to Slavery, were each examined and discussed at some length, and the following resolutions were adopted in regard to each:—

SECRET SOCIETIES.

Resolved, That while we rejoice in all the apparent benefits which have resulted through the operation of the Sons of Temperance, yet we believe that these reforms have been accomplished at an extravagant expense of time, and of pecuniary means, and by the expulsion of better influences; that as at present organized—however secret societies may differ among themselves,—yet they are all anti-republican in their tendencies, and are all leading to the same results,—*viz.* a substitution of worldly and selfish motives, for moral and religious influences; and ultimately, the theoretical and practical neutralization of Christianity.

MISSION BOARDS AND SLAVERY.

Resolved, That the Church of Christ was ordained of God as an agency for *reforming human society*, as well as for sanctifying the believer, and as such, is bound to wage perpetual warfare against sin,—eschewing all compromises with what is morally wrong.

Resolved, That it is absurd to expect that public sentiment will ever condemn any practice as wrong and sinful, so long as it finds countenance among the leading evangelical churches of the community.

Resolved, That the Home and Foreign Mission Boards are the true exponents of the churches whose almoners they are, and that they stand before the world as the embodiment of their aggressive piety and moral principle.

Resolved, That it is the imperative duty of the Home Missionary Society to extend no further aid to churches that do not take the ground that slaveholding is *prima facie* evidence against a man's Christian character.

Resolved, That the A. B. C. F. M. ought to sustain no Missionaries, or Mission Churches, which will not pledge themselves to eradicate the evil from their respective bodies as speedily as sound wisdom will permit, and that it is the duty of the Board to announce publicly their determination not to sustain them.

Resolved, That a neglect on the part of these Boards to take speedy and decisive action against slavery, hitherto corrupting the gospel through their instrumentality, must destroy our confidence, and that of the churches we represent, in their trustworthiness for managing the Missionary funds of the Church.

EDUCATION.

President Chapin, of Beloit College, President Blanchard, of Knox College, Wm. Kirby, and others, addressed the Association upon the condition and prospects of Beloit and Knox Colleges, and the Female Seminaries connected with them in fact, as at Galesburg, or prospectively, as at Beloit, and also upon the general subject of High Schools, in other parts of the State of Illinois.

Resolutions were passed expressing the confidence of the Association in the institutions of learning at Galesburg and at Beloit,—their satisfaction in the account of their prosperity,—and especially that the difficulties at Knox College have been adjusted; and their sense of the importance of having the Female Seminary connected with Beloit College speedily organized, as originally contemplated.

DELEGATES TO FOREIGN BODIES.

Rev. Hope Brown, to the General Association of Massachusetts; L. H. Parker, alternate. Rev. L. H. Parker, Connecticut; Hope Brown, alternate. Rev. R. C. Bristol, Iowa. Rev. M. N. Miles, Michigan. Rev. Lewis Benedict, New York; D. Gore, alternate. Rev. N. C. Clark, Vermont and New Hampshire; R. C. Bristol, alternate. Rev. L. H. Parker, Maine. Rev. Geo. Gemmell, General Convention of Wisconsin; F. S. Savage, alternate. Rev. R. M. Pearson, to the Synod of Peoria; E. E. Wells, alternate. Rev. Rollin Mears, Illinois; Wm. Kirby, alternate.

The Register was instructed to furnish extracts from the Minutes for publication in the Prairie Herald, Independent, and Western Citizen. The exercises of the Sabbath were appropriate and solemn. The Lord's Supper was administered in the afternoon, and the evening was spent in religious conference and prayer.

After a final season of prayer together at sunrise on Monday morning, the Association adjourned to meet at Galesburg, in May 1851.

M. N. MILES, *Register.*

Metamora, Ill., May 25th, 1850.

NARRATIVE OF THE STATE OF RELIGION.

Light and shade, sunshine and storm, attend us at every step in our earthly pilgrimage, and mingle together in our toils and struggles to win souls to Christ, and promote the kingdom of God. The past year has not, in this respect, been an exception. Some of our dear brethren and sisters have gone from the church below to that above. One,—dearly beloved among us,—bearing the message of life to men, has fallen, but he fell at his post, with his armor on. These bereavements cast a shade upon the churches specially afflicted, but heaven sends back the light, saying, "they are at rest, and their works do follow them." The great enemy of souls has drawn some, connected with our churches, into his snares, separated between brethren, and alienation and strife have been engendered. Some have gone out from us, and have given painful evidence that "they are enemies of the cross of Christ." But so the Head of the Church has told us, "they who bear no fruit he taketh away."

We have cause also to mourn that the standard of Christian holiness is still so low among us,—that we have experienced so little of the power of the gospel, and the fulness of Christ. That there is so much conformity to the world, and no more to the mind and the will of God. That the world, and the things of the world, have so much attraction and influence with our churches, and the cross of Christ so little power upon the heart. And this too, while sin in all its multiplied forms is stalking abroad at mid-day, bidding defiance to the armies of the living God. Perhaps at no period in the history of the church, has Satan been more successful in his devices, or sin more delusive in its forms,—delusive, because, with *names and forms of virtue, and even of religion*, "she deceives the aged and the young."

But while these shadows are thrown over the Zion of God, there are lights, to gladden our hearts, from another direction. God has not forsaken his people, but has given us many precious tokens of his mercy and love the past year. According to the reports before us, the churches in Quincy, Carthage, Mendon, Pittsfield, Peoria, Beardstown, Fremont, Northampton, Metamora, Aurora, Bloomington, and Batavia, have been blest with special visits of the Holy Spirit. The results have been, to set forward the churches in the divine life, raise the standard of piety, demonstrate the power and efficacy of prayer, and the hopeful conversion of some three hundred and fifty souls. A number of other churches have experienced rich tokens of the grace of God, in their own hearts and in the salvation of some precious souls; and most of the churches reported, have received additions during the year, upon the profession of faith in Christ.

One interesting feature of our great work, is the attention given to Sunday Schools, and Bible Class instruction, and the precious fruits already springing up, from the seed thus early and faithfully sown. There have been many interesting cases of conversion among the youth in these schools. The circulation of the Bible, among *all the people*, is being diligently prosecuted, and an increasing desire is manifest, that this great valley should be brought under the peaceful reign of Christ.

The benevolent objects are receiving the attention of our churches,—not indeed to the extent their importance demands, but more than formerly. All plans for securing liberty and happiness to man, and glory to God, find a degree of encouragement and help among us, which is cause of devout gratitude that God has thus disposed the heart. There seems to be a growing feeling among the people of God, that there must be more purity in our churches. That a higher stand must be taken, and every unholy alliance with the world broken up, and a more entire separation made between God and Mammon. That before the gospel will exert its proper influence, the church must come up to the work with cleaner hands and a purer heart.

Another encouraging feature in the reports from the churches, is a growing opposition to prevailing and popular sins. The number is yearly increasing, who see them in their true light, and feel the importance of an uncompromising adhesion to the truth. The specious devices of Satan are being better understood, and discerning Christians are learning how to meet them.

The number who listen to the Word of Life, is increasing, and good attention is generally given to the divine message. The Zion of God appears to have an increasing sense of her responsibility for the spread of the gospel over our wide lands, and the conversion of sinners to Christ. Her contributions for this end are steadily increasing.

Much attention has been given to the promotion of education, and institutions of learning of a higher order are increasing rapidly throughout our bounds.

We look abroad over this great field wherein we are called to labor,—we see that sin abounds, and the enemy is strong and vigilant. We look away to Christ and to his word,—and we see God on the throne, and exceeding great and precious promises in the Scriptures. Therefore we thank our divine Redemer, take courage, and by the help of his grace will labor on, expecting to conquer every foe, and witness still more signal triumphs of the cross.

LETTER FROM MICHIGAN.

NILES, MICH., *June 3d*, 1850.

MESSRS. EDITORS:—I have recently attended the meeting of the General Association of Illinois, at Rockford, opening its sessions on the evening of Thursday, the 16th ult., and that of Michigan, at Kalamazoo, commencing on the evening of the 28th,—held in *places*, let me say, that rank with the most beautiful in all the west.

At the former meeting, revivals, Christian education, secret societies, and the connection of the Foreign and Domestic Missionary Boards with Slavery, were the prominent subjects of interest. In Quincy, Beardstown, Aurora, St. Charles, and several other places, revivals occurred during the past winter, and some of them were of unusual power. In one of them, three men, absent from the meeting at the time, one of them six miles from town, and all of them ignorant of what Christians were then doing, were hopefully converted to God, while united prayer was offered especially for them. By prayer for a woman in great agony of mind, continued all night, the regenerating agency of the Spirit was secured, and with the dawn of the morning the "day-star" of hope "arose in her heart." A man who raved in madness at the *appointment* of a meeting at his house, by his little daughter's request, yet with consent of the father, after venting his feelings toward his family, went off into the woods alone with an axe: hours passed away, and he came not: fears were excited that he had destroyed himself; but after the lapse of several hours more, he came in, with a subdued and broken spirit, and making humble confessions to his abused wife, gathered his large family together, and amid tears and sobs, bowed in prayer. At the evening meeting, as the pastor entered he arose and threw his arms around his neck with confessions as of a penitent prodigal, and all in the room were soon in tears. When prayer was offered, so overwhelming was the power of God, that some very hardened men, who before this would have scorned the act, with the others dropped upon their knees, and seemed to be deeply affected.

On the subject of Christian education, the years of the *rise* of the Colleges, Academies, and Female Seminaries, in Wisconsin and Illinois were mentioned, and the history and present condition of many of them were given; from which it appeared that the foundations of a Christian education were being laid by the four denominations, Congregationalists, Presbyterians, Baptists, and Methodists, on the broad platform of the Puritans in this regard, giving promise of much good to these great and rapidly growing States.

After a long debate on the subject of secret societies, arguments *con* and *pro* being adduced touching the Sons of Temperance, none in favor of O. F. and the Masons, a paper was adopted quite unanimously, in purport, that *Secret* Societies, as such, were opposed to the genius of republican institutions, and subversive of the principles of Christianity. By a vote of the body, the Missionary Boards were respectfully, yet urgently, requested to withhold aid from churches that continue to admit slaveholders to membership.

At the meeting of the General Association of Michigan, an unprecedented number of revivals, during the past winter, were reported; some of them represented to have been unusual manifestations of Divine power. In Ann Arbor, Lima, Battle Creek, Niles, and Dexter, (in all which places the Rev. John T. Avery labored as an evangelist,) and in Grand Rapids, Olivet, Climax, and Union City, the work of grace was signal. In one of these towns, the enmity of the carnal mind, before latent, was, under the operation of truth plainly and pointedly presented,—such as the entire depravity of man by nature, the hatred of the sinner toward God, the Divine Sovereignty, and man's absolute dependence on the power and mercy of God,—inflamed into very madness and desperation, as the Holy Spirit, earnestly sought by prayer, demonstrated the same to the mind. So exasperated did some become, that they openly expressed the wish "that they had the power to *tear* God from his throne!" and, "that they had been made beasts instead of men, *monkeys* instead of rational and responsible beings." They blamed God for *creating* them, and then for *letting* them get so *wicked*, and so *dependent* on him. At length, they said, "*Let God reign;* we would not have it otherwise;" evincing in this a change, not in God, but in their own hearts. This remarkable work, resembling that in Edwards's day, developed the true character of sinners, the Arian heresy, and infidelity. Every man took his side, under his proper colors, driven to this by enmity, or the policy of self-defence. But Christians, nothing intimidated, kept on praying and laboring, and God continued working mightily. The fruits of this work were such as to prove it to be very deep and thorough.

Besides the revivals in different parts of the State, reported by the Congregational churches, there had been a great number in the Presbyterian, Baptist, and Methodist churches, as reported by their delegates. Letters from the ecclesiastical bodies of Wisconsin and Iowa, spoke of revivals of pleasing interest as having recently occurred within their bounds. The past season has been a remarkable one for revivals in the west, and especially in Michigan; for years previous the like has not been known.

A resolution was adopted, during the meeting, approbatory of *The Independent* particularly for the stand it has so nobly taken on the subject of *slavery* and *politics*.

Sermons, devotional exercises, the communion service, at which Dr. Poor, of Ceylon, preached, statements by agents of the benevolent societies, and addresses to the children by Mr. *Touzeley*, and others, contributed greatly to the interest of this annual convocation. The *finale* consisted of *installation exercises*, in which the Rev. A. J. Kedzie was installed Pastor of the Congregational Church in Kalamazoo. Introductory prayer by Elder J. S. Twiss, delegate of the Baptist Conference, Michigan; Sermon from Ps. 15: 4., 1. c., by Rev. E. Smalley, delegate of the General Association, Mass.; Installing Prayer by Rev. G. L. Foster, of Jackson; right hand of fellowship by Rev. L. S. Hobart, of Ann Arbor; charge to the pastor by Rev. E. Colton, late of Michigan City, Indiana; charge to the people by Rev. H. D. Kitchel, of Detroit; and benediction by the pastor. The spiritual savor of this great festival seemed to be hightened by the tone of this closing exercise; and a very happy impression was left on all minds, which can never be effaced.

Yours in the Gospel.

E. COLTON.

OLD SCHOOL GENERAL ASSEMBLY.

CINCINNATI, June 1, 1850.

Presuming that you will have an account of the closing matters of the General Assembly, I add a word to what I said last week about the New England delegates. I referred to their silence on the subject of slavery, except as they seemed to fall in with the prevailing sentiment of the Assembly. After my letter was sent a new feature was developed. Rev. Mr. McClure, from the venerable association of Massachusetts, expecting to leave in the afternoon train on Monday, embraced the earliest opportunity on the morning to deliver his valedictory. Thus far he had made a favorable impression. In his report to the Assembly he had intimated no message of the Association on the subject of slavery. But now with great apparent reluctance, he informed the astonished Assembly, that he was the bearer of an important but unwelcome message, on this *tabood* subject. He told them it was not in accordance with his own feelings or views of propriety. But he was *under instructions;* there was no alternative. He must inform the Assembly of the action of the body he represented on the subject of slavery, so far as it had special reference to them. This action was to be found in the form of a resolution in the minutes of the Association, expressive of its views of Slavery, and expressing an earnest but kind and Christian wish and hope, that the General Assembly will, in its wisdom, take such action as would soonest and best free the Church from all connection with Slavery. The Association also express their hearty sympathy and cooperation with all who are laboring for this object. The same resolution was addressed to the other Assembly at Detroit.

Soon after Mr. McClure's farewell address, Dr. W. L. Breckinridge, of Ky., introduced the following resolution in reply to the Association of Massachusetts:

Resolved, That our delegate to the next General Association of Massachusetts, be directed to inform that venerable body that this General Assembly must consider itself the best judge of the action which it is necessary for it to take as to all subjects within its jurisdiction; and that any interference on the part of that General Association with its action upon any subject upon which this General Assembly has taken action, is offensive, and must lead to an interruption of the correspondence which subsists between that Association and the General Assembly.

Dr. B. introduced his Resolution with remarks expressive of his high regard and sympathy for the delegate from Massachusetts. He was glad to hear that this action of the Association was not in accordance with the feelings and opinions of the delegate—that he had introduced this exciting subject with regret, but necessarily under positive instructions. Dr. B. was ready to go further than this resolution, but understood it would not carry, even with Southern members. It gave rise to a warm debate, that quite disturbed the constrained harmony of the body, and threatened to unsettle its stereotyped action. But the discussion was arrested, and to the surprise of many, the Assembly laid the Resolution on the table by a majority of five. Mr. McClure now begged the privilege of a word, in explanation, which was granted; and, taking the platform, he thanked the Assembly for its action, expressed his agreement with Dr. B. on the same subject, stated that he had not acted as a "free agent" in introducing the subject, was far from desiring to bring in an apple of discord, repudiated again the action of his Association, and very tenderly and earnestly hoped that the fraternal relations of the two bodies would not be interrupted! But before he was out of the House, Dr. R. J. Breckinridge, moved a resolution inviting the delegate that had already been appointed to the General Association of next year, to remain at home. It was ruled out of order, and that a reconsideration would be necessary to bring the question back. This would require a two-thirds vote which it was well known could not be carried. A motion was also made to instruct the delegate; this was voted down. But now a happy thought from the Moderator relieved them from the dilemma. The subject had been laid on the table only, and it was in order to take it up at any time! It was immediately called up; the original question stated to be before the Assembly; previous question called for; and the Assembly adopted the resolution of Dr. W. L. B! One and another signified their intention to protest, when the yeas and nays were called for. As the vote had been declared it was necessary that the Assembly sustain this call by a one-third vote, but one-third did not rise, and the yeas and nays were not taken. Mr. McClure now took his hat and walked off, leaving all his regrets, and apologies, and disclaimers, and kind expressions of sympathy on the table; but bearing with him instructions from the General Assembly to the venerable Association of Massachusetts of no honeyed or unmistakeable character.

The *finale* is this; Dr. Baker of Texas, who had been appointed by the Assembly delegate to the Association of Massachusetts, and who could not be recalled without a vote of two-thirds, stated to the Assembly his determination to decline acting under his commission. So the Assembly has got ahead of the Association, and in fact, declines further correspondence. And this after all the bowing, and expressions of regret and regard, and longing desires for continued fraternal intercourse, on the part of the Massachusetts delegate. I will not lengthen this communication by any comparisons. Manliness, frankness, and decision, no less than fidelity and kindness are held in high repute by mankind in general. When will old Massachusetts, in Church and State, commit her interests, her sympathies, her honor, to hands and hearts that both know and dare defend them.

Yours truly,

COOLIDGE.

Foreign Correspondence.

FROM OUR HAYTI CORRESPONDENT.

[No VII.]

PORT AU PRINCE, April, 1850.

DEATH OF REV. MR. CUSHMAN.

MESSRS. EDITORS:—I have spoken in former letters, of missionary labors upon this Island, and the strong impression they have made in favor of the Protestant religion. But in the great missionary work, as in personal Christian experience, there are other than active services. In the Divine arrangement we are called not only to *do* but to *suffer* the will of God;—and among the most signal triumphs of the cross have been examples of "suffering affliction." In this manner, more strikingly has God been pleased to carry forward his work upon this Island.

Rev. Mr. Cushman and lady, who were sent out by the Foreign Evangelical Society, were stationed at St. Marks, where, after laboring a few months, and just as the field was opening most hopefully before them, he was cut down in the midst of his labors, and called home to his reward.

In connection with the history of this mission, blighted as it was budding in such hopeful promise, there are scenes of a touching and melancholy interest. Mr. C's. sickness was the fever of the climate. He and his lady were alone, surrounded by people of another language, who had indeed begun to love the stranger who had recently come among them on his benevolent errand, but yet were illy prepared to render any assistance in the present critical circumstances. Day after day, as the fever progressed, his youthful wife was his only attendant; his sole nurse by day and watcher by night. With no earthly friend near to whom she could communicate the hopes and fears that were alternately rising in her mind; with self-consuming, self-forgetting devotion, she continued to watch around his couch, an angel of mercy ministering to the wants of his body and his soul, until trembling suspense was changed to awful reality, and she was called, alone, to close his eyes in death, to prepare his shroud, and dress him for the grave. No Christian friends were near, who could even now come to her relief, and assist and sympathize at his burial. The last sad offices were yet to be performed, and it was fitting that here, especially, they should be performed in a Christian manner. The dark natives, though sadly ignorant of the greatness of their loss, yet weeping, as for a brother, joined the sad procession that bore their teacher to his little chapel. There the stricken widow opened the sacred volume, and in a strange tongue, read from the word of God; then spoke of death and eternity, and the promises and hopes of the gospel. Then surrounded by that sorrowing group, she bowed by the coffin of the departed dead in humble earnest prayer to Heaven; and then arose and went forth to resign the Dust to its kindred Dust.

But that crushed spirit had not yet drank all the "Cup" that her heavenly Father had prepared for her. In a few days, clothing and other things were packed, unsettled business affairs were arranged, and bidding adieu to the scene where so many hopes had been so suddenly entombed; to the blighted mission, the cherished object of so much prayer and labor, and of such high and pleasing hopes; to the now moldering form of the loved one, with whom less than a year since she had so joyously bid adieu to home and friends and native land that she might tell of Christ to the perishing; to the weeping company about her—turning sadly from all these, she reembarked for her native land. Here she was alone, the only passenger upon the vessel. Thus alone and disengaged, she had leisure, for the first time, to review and dwell upon the sad scenes through which she had passed. It was too much for her worn and wasted energies. Nature gave way; and then came weary days and nights of burning, raging fever. These passed. To complete the mournful series, she in these trying circumstances, gave birth to an infant, which after a brief existence she was called to commit to an ocean grave. "Lo, these are parts of his ways!" "For my thoughts are not your thoughts, neither are your ways my ways saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts!" But this mysterious, and to human wisdom, incomprehensible succession of afflictions, is not more remarkable than the Christian fortitude and meekness with which they were borne. No murmuring or repining at the dealings of Providence, but a calm unwavering trust that all is ordered in *wisdom* and in *love*.

"I knew that this severe bereavement was never intended to be passed by as an idle gust of wind, but that it was a severe chastening from the hands of the Lord, to be overruled to my good and the good of Zion, and I said, 'Even so Father, for so it seemed good in thy sight.'—'Every tear has a rainbow in it,' for I could not doubt for a moment that it was infinite gain to the departed, nor that it would be overruled for the good of the poor Haitians, as well as the church in our own land."

"I knew that these severe afflictions
Not from the ground arise;
That often times celestial benefactions
Assume this dark disguise."

Such is the bereaved woman's interpretation of the lesson her heavenly Father would teach her by this severe discipline. Ah, what a triumph of the grace of God. What an illustration of the extent and fulness of that promise, "My grace is sufficient for thee." And of that other but partially understood promise, "*Lo I*,"—the Elder Brother,"—the "High Priest touched with the feelings of our infirmities,"—the incarnate God,—"*am with you always, even to the end of the world.*"

But the sufferings and afflictions connected with this blighted mission have not been without their influence upon Hayti. Many are the hearts, not only in St. Mark's, but in other and distant parts of the Island, that have deeply felt their power, and eternity will doubtless show that they were ordered in kindness and love to the meek sufferers.

Yours,

H. W. P.

IRELAND.

RELIGIOUS AND ECCLESIASTICAL AFFAIRS.

Dublin, May 24th, 1850.

In my last, I promised to give you some notes of *the visit of Dr. Achilli.* This was a great event. The simple fact of his escape from the Inquisition, was enough to make him the "lion of the day." But all the circumstances of the case, tended greatly to increase the interest awakened in the public mind regarding him. His release having been effected through the interference of the Evangelical Alliance, gave a demonstration of the moral power of Protestant union against the tyranny of priestcraft. His arrival in Dublin, just when public interest in connection with various controversial efforts, "Lent Lectures," &c., had been raised to an unwonted intensity, added the evidence of "a great fact," to the voice of argument, against Romanism. And his simple manner, honest and manly bearing, Christian affection, and liberality of sentiment, as evinced in all his public addresses, produced a deep impression in his favor, and a general desire to further his important work. The minds of many Roman Catholics have been strongly affected. They have been so accustomed to associate Protestantism with their own national oppressions by the English government, that all their predispositions have been theoretically opposed to persecution for religious opinion. They have been, naturally enough, astounded at the discovery that their own church is

(applause)—for we have at least established this little fact before we go further, that when the Pope leaves Rome we can print the Scriptures there, and when the Pope comes back we must lock the Scriptures up. (Applause.) But I am happy here, in the presence of his Excellency the American Minister, to express my thanks to the Consul of that free State, who has himself impounded, and not left it to the Pope to impound, our Testaments. And although there is some little difference between the Consul of the United States and the Sovereign Pontiff upon this matter, I will venture to prophecy that we shall gain the victory there. (Loud applause.) Pope Pius IX has had a great deal of advice—I will give him another bit of advice—"Keep your hands off the Consul of the United States of America." (Loud applause and laughter.) "I tell you that you had better not meddle with him for any reason whatever." But I have also to acknowledge, in the presence of his Excellency, a very kind and friendly intercourse which has sprung up between the Evangelical Society of New York and the agents at Florence, in carrying on the work of the Lord Jesus Christ, and in which a sympathy—coupling Christian feeling with manifest liberality—has ever been evinced. We have now here and there, threading all the by-ways of Italy, more than one citizen of the United States, preaching peace through Jesus Christ. (Applause.) And again I recommend the Sovereign Pontiff, whatever liberties he takes with a British subject, not to meddle with these gentlemen. (Loud applause.)

The printing of the authorized edition of Martini, a former Archbishop of Florence, was then commenced in that city; but the edition of Martini, though authorized by one infallible Pope, was seized by another infallible Pope. "It is now in the top story of a very high palace at Florence, the bottom story of which is the common prison."—"I am very sorry that we had not an American Consul at Florence, to whom we could have consigned it. It would have been better kept, I am sure." (Applause.)

Captain Packenham gave two good anecdotes: One of the subordinates employed during the night in removing the Testaments, was very authoritative, and pressed one of Captain Packenham's men with many questions, to which at length he got this reply:

"Oh," said the poor man, "if you must know I will give you my opinion frankly and fairly But mind, you asked for it. You say that it is a bad book, and that it must be seized and imprisoned, and you asked me if there are any more. Why, if it is a bad book, the author of it must be bad, and you had better seize and imprison him." (Hear, hear.) The officer was silent, as well he might be. Another interesting anecdote sprung out of this. When we had just printed the edition of Martini, every one of the workmen employed in a large printing establishment in Florence came to me and said, "Sir, we have seen enough of this work in its composition and printing, and in the little time we have had to devote to it whilst it was under our hands, to know that it is a good work. We come to request of you, as the greatest favor you can confer upon us, to give us a copy a-piece, that we may read it in our families!" (Applause.) You may be sure I did not deny this request.

The proceedings before the Court were sketched by the speaker with great spirit, and will interest every friend of the Bible and of Italy. The priests and prosecutors did not venture to assail the Captain himself, but thought to crush the printer; but it was resolved to defend him to the utmost verge of Tuscan law, and, providentially, a courageous, able, and eloquent advocate was found. The trial came on:

Our advocate, addressing the judges, said, "I am going to give you who are lawyers, a piece of sound law, as it respects Tuscany; and that piece of law is this—very few of you have heard it before—that decrees of the Council of Trent have not the force of law in this country." That was well, received by the audience, who did not know it before. "And more than that, the prohibitory index, issued by the Supreme Pontiff at Rome, may have effect in the territories of Rome, but must not come across the Tuscan frontier, for here it has no force." That was a piece of good news for the judges, it was equally good for the audience, still more so to the poor printer, and not unacceptable to me. (Loud applause.) After disposing of these two things, he said, "In the name of common sense I appeal to your worships on the bench. Here we are in a country where our churches are very much admired, and the decoration of them, it would not be too much to say, adored. These decorations are taken—from what? All the subjects which are represented by your highest art are subjects taken from the Scriptures, or avowedly and professedly so. You call upon our people to fall down before these subjects in admiration, if not in adoration; but the printed words which were given by inspiration of the Spirit of God, you will not let them be distributed. You will not let them come before the public eye. You will not let them be read at the domestic altar. You will not let the children of Tuscany be taught in this blessed book. No, they must go and look at your pictures and statues. That is the way they are to learn religion. But this blessed Word of God's revelation, which can make us 'wise unto salvation,' that must not be read, that must be confiscated, burnt, and torn. I appeal in the name of common sense, (he exclaimed) can you stand by that?" He then went on to say, "There is an awkward article in the Constitution which has lately been granted by the Grand Duke, and which, as far as it relates to the present case, says this: 'All works *ex professo* religious must be submitted to the ecclesiastical censor.' Well, is there any man in this court who will stand up and call the Bible a work *ex professo* religious? Is there any lawyer who will stand up and call the Pandects of Justinian *ex professo* illegal? No, they are the the text-books by which all works written on religion must be tried and tested, and so is the Bible.

"What," said he—and I wish I could speak it in such Italian as he did, and raise myself up and give such dignity to the language as he did; but I will tell you in plain English—"What, submit the Word of God to the censure of man! Absurdity! Contradiction! Impiety!" (Tremendous plaudits.) And I am sure he spoke the truth. "Absurdity! Contradiction! Impiety!" I re-echo the words with all my heart. (Reiterated applause.) Absurdity, contradiction, impiety, that the Word of God should be submitted to the censure of men: that Word full of life; that Word, "Come unto me all ye that are weary and heavy laden, and I will give you rest." Where is the dignitary, be he Pope or anything else, that shall censure it? Where is the man who shall limit the Divine invitations, and characterize as not fit to be given to man, the revelation of the mercy of God? (Loud applause.) But after all that was said and done, for reasons of State and by superior orders, the case went against us. We were not however altogether ruined by it, for the judges had had a sore lesson to learn, and they inflicted upon us the smallest possible fine, and the expenses of the court were *eighteen pence*. (Roars of laughter.) The fine itself was fifty dollars—not a very heavy sum either. I could have paid it out of my own pocket at the moment, but I thought I would wait awhile. So, after thinking about it for a day or two, although they had let us off so easily—I will not say with what motive—we appealed to another court and had another discussion. The first had turned out so well that we said we would have another; and so we had. And how has the second discussion ended? Why, the superior court has reversed the decree of the inferior court, so that we have not done amiss there. However, they are going to take us to another court. We shall have yet another discussion, and I only wish I were there to hear it.

Captain Packenham, it seems, had been cautioned by the Secretary to be careful what he said in his speech, but he pleaded in excuse the privilege of his country—he is an Irishman—and his statements were received with great interest.

The Marquis St. Cholmondeley spoke briefly, and was followed by Dr. Archer, whose speech was of a high order, and concluded with a reference to the combined efforts now making by Englishmen and "our American brethren" to obtain tidings of Sir John Franklin, and if possible to assist him.

Space forbids citations from the speeches which followed, but the following is given as affording a glimpse of a kindred foreign Society and its operations: Dr. Barth stated that the Wurtembergian Bible Society, at Stutgard, had printed and circulated more than half a million of Bibles and Testaments, though the whole kingdom does not contain as many inhabitants as the metropolis of England. Besides they had a good number of Bibles and Testaments from the English Society, and he had himself sold, in the last twenty years, hundreds and thousands of them.

The Report presents many interesting facts. Among them we have as the French issues from the depot in Paris, 108,338 copies; a grant of £300 made to the French Society; 500 Testaments for the use of schools to the Protestant Bible Society. From the depots in Belgium, Holland, and the Rhenish Provinces, 76,000 copies. In the eastern Provinces of Germany civil war had obstructed operations, but the year's issues from the Frankfort depot amounted to 99,436 copies. All legal hindrances to distribution had been removed in Prussia, and the Berlin Society had called upon its ninety auxiliaries to take the field. In Hungary there was great eagerness for the Scriptures, and 500 copies issued since the termination of the war. From the depôts at Constantinople and Smyrna 7,684 copies have been issued during the year. In the British Colonies the work was going on. The Sydney auxiliary had remitted £130 and received 2,000 copies. At Tahiti 5,000 copies of the revised Bible had been received.

"The total receipts £91,634. Miss Jane Cook, of Cheltenham, contributed £1,000; an Anonymous Friend, £500; and Mr. Durant, of Copthall Court, London, £500."

At an early stage of the proceedings, Mr. Luke Hansard offered a resolution, or amendment, having reference to the alleged low rate of payment made by one of the contractors for binding. A paper had been put into the hands of the Chairman on the same subject. The noble lord appealed to the meeting whether an assemblage of 3,000 persons could sit as a committee to consider the question of the rate of wages paid to the binders? Only two hands were held up against receiving the Report.

There is an impression that the Committee has treated this matter too cavalierly. Whether this be so or not, it is very much to be regretted that the Society should even appear to be indifferent to the cry of the laborer. Mr. Hansard was of the great Parliamentary printing firm, ("Hansard's Debates;") he is wealthy, eccentric, and benevolent. AGRICOLA.

The Independent.

NEW YORK, THURSDAY, JUNE 13.

CONNECTICUT AND DR. BUSHNELL.

We beg pardon of our readers in other parts of the country, for occupying so many of our columns, from time to time, with a local and technical controversy. Our apology must be found in the fact, that the circulation of *The Independent* in Connecticut, and the extent to which it is read, not by one party only, but by pastors and church-members on all sides of the question, and not by subscribers only, but by many who borrow it of their neighbors,—makes our Connecticut friends, even those who are least friendly, extremely importunate for the privilege of speaking to our readers. It is for this reason that we have published thus far all the public documents which have appeared in relation to what we may call the Bushnell case, in Connecticut. For the same reason we have published private communications on opposite sides, from some of the most distinguished divines in that State, one of whom is well known as a frequent and valued contributor to our columns, though we "have the honor" not unfrequently to differ on this controversy, which is now ecclesiastical rather than theological, from him in opinion. *Public* documents we expect to publish, till they become too voluminous to be endured. *Private* communications, unless exhibiting and authenticating new facts, we have determined to reject.

The question now at issue, it will be remembered, is not whether either Dr. Bushnell's book, or its author, is orthodox; nor whether his errors are fundamental; but only whether the Central Association of Hartford County has interposed a conclusive *veto* between Dr. Bushnell and a trial before a council of the Consociation. We have ventured to express the opinion, that inasmuch as nobody has assumed the responsibility of bringing a complaint against the pastor of the North Church in Hartford,—inasmuch as, in the idiom of our Presbyterian brethren, "no charges have been tabled" against him,—all the proceedings of the Association, thus far, have amounted to no more than that the Association, having examined the book, and conferred at great length with the author, both by a committee and in full session, sees no sufficient reason for undertaking, in its corporate capacity, the function of a public prosecutor in the case; and that therefore any competent accuser is at liberty to present charges against Dr. Bushnell, and to ask for the calling of the Council that he may be proceeded against. This is also the view taken by Dr. Porter in our columns, and, as we have reason to think, by many other members of that Association.—The two Associations of New Haven County, in documents which we have published heretofore, and the South Association of Litchfield County, in a document which we publish to-day, have taken substantially the same view. On the other hand, Dr. Tyler, the Associations of Fairfield West and Hartford North, some members of Hartford Central, and we know not how many other pastors in different parts of the State, contend that the door is hermetically sealed against any regular proceedings, and that they are shut up to the necessity of taking a course which is not only extraordinary in its nature, and without precedent, but in our judgment essentially revolutionary in its tendency.

The brethren of Fairfield West, and those who hold with them, think they have not been sufficiently represented to our readers. From various quarters they have commended to our attention, and asked us to republish, a communication signed "C," which originally appeared in the *Hartford Religious Herald;* and they have assured us that it was written by the Rev. Walter Clarke, of Hartford, the author of the Minority Report to Hartford Central against Dr. Bushnell's book. This paper then may be considered as having become by adoption a public document, the manifesto of those who insist that the Hartford Central Association shall be required to revive its proceedings under penalty of exclusion from fellowship. Accordingly we have given it a place as a public document belonging to the history of the question. For similar reasons we have appended to it an article in reply, understood to be written by the Rev. W. W. Patton, of Hartford, and representing, as we may suppose, the views of the other side in that Association.

We shall not spend time in any detailed examination of Mr. Clarke's article, though his references to "the senior editor of *The Independent*," might be construed as a challenge. We shall content ourselves with indicating the chief sophism of the argument.

The whole argument rests upon the equivocal or ambiguous use of the word "*accuse*." An "accusation," before the council can be convoked to hear it and to hold due proceedings in respect to it, must be, not in the form of a review in the *Christian Observatory*, nor in the form of a volume by Professor Pond, nor in the form of a series of essays in the *New York Evangelist*, nor even in the form of a report of a committee finding fault with a book, but hoping that the author will be able to show that he is sound in the faith, but in the form of definite charges and specifications which somebody has undertaken to substantiate. This may be called the technical sense of the word "accuse;" and in this sense—the only sense which would justify the calling of the council,—Dr. Bushnell was *not* "accused of heresy, or scandal unto or cognizable by" the Association; nor has he been "accused," in this sense, even yet. But there is a vague and popular sense, in which he had been "accused," at the time when the Association acted on the subject. His book had been reviewed in terms of the severest censure by various writers, who have deduced from it various, and in some instances opposite conclusions, as to the theological opinions of the writer; and who have agreed in nothing so completely as in denouncing him. It might be said with some degree of propriety, that he was accused of heresy by common fame. We will not deny that the Association might have regarded common fame as his accuser. But in that case, what ought they to have done? Should they have "directed to the calling of the council," for the purpose of trying Dr. Bushnell on charges preferred by common fame, without first ascertaining and defining the charges? And the proper way of doing this would be by appointing a committee to inquire and report the charges which common fame had brought against the Pastor of the North Church in Hartford. Such a committee might have taken Dr. Pond's volume, the Princeton Review, the New York Evangelist, the Christian Observatory, and other publications, and might have gathered from them and reported to the Association various charges of heresy, as preferred by common fame. Then Dr. Bushnell might have been said to be "accused of heresy unto and cognizable by them;" and thereupon they might have "examined the matter carefully," and might, "if they had seen cause," have "directed to the calling of the council," that the offender might be "duly proceeded against," or if they had not seen cause, they might have refused to call the council, and might have pronounced the charges unworthy of a judicial investigation.

Now what have the Association done in this matter? Have they taken notice of any definite accusation against Dr. Bushnell? Has that pastor been "accused" of heresy unto or cognizable by them in any such sense of the word "accused" as is contemplated in the Saybrook Platform? Has any such accusation been acted upon by them? Not at all. They have only appointed a Committee to consider Dr. Bushnell's book and to confer with him, for the sake of determining whether they themselves ought to make out charges against him, not from the allegations of common fame, but from the book; and on the report of their Committee they have determined that inquiry in the negative. But because in the preamble to the resolution appointing the Committee, they said, or implied, that Dr. Bushnell had been "publicly and extensively accused of heresy," Mr. Clarke and those who have adopted his essay as their manifesto, insist that he has been "accused of heresy unto and cognizable by" the Association; and that in the subsequent proceedings they have determined not to call the Council for the trial of that accusation. The preamble referred to has never been published, we believe. Mr. Clarke does not pretend to quote from it. Whether the word "accused" is used in it he does not inform us; but admitting, as we do most readily admit, that the *word* is there, how plain is it that the word, instead of being used in the precise technical sense of the Plaiform, is used only in the loosest popular sense! And what a mere play upon words is the whole argument with which our respected brother imposes upon himself and his friends!

The truth is, as we have intimated heretofore, the whole proceeding in the Association was informal, and cannot stand for one moment in the way of any formal and regular process. It is so rare a thing for a pastor in Connecticut to be arraigned for trial, that some such informal and experimental proceeding was altogether natural, though ill-advised.

Ill-advised, we say deliberately. Nothing was plainer than that there would be a demand for a regular judicial investigation. Dr. Bushnell himself could not have published such a book as his "God in Christ," without being aware that on some of the most vital points of Christianity he was deviating in the boldest manner from the current *forms* of orthodoxy around him; and that the jealousy of New England orthodoxy for its own forms of statement must needs be roused to the highest pitch of sensibility. He may have expected to convince his brethren and the churches that his forms of statement, with all their strangeness, are essentially orthodox; but we do not see how he could have expected to escape the annoyance and painfulness of an ecclesiastical trial. His peculiar views were simply and exclusively his own. His book was published, so far as we know, entirely on his own responsibility. He knew that he represented no party, and that of all his friends not one was committed to sustain his movement. He must have expected to be under the necessity of defending himself against charges of heresy. Accordingly, he and the Association to which he belongs seem to have been ready to do all that belonged to them in this respect. The Association, at their first meeting, without waiting for a complainant or a complaint, appointed a committee to inquire whether the book, as understood and explained by the author, was fundamentally erroneous. Dr. Bushnell on his part made no objections to the irregularity of the proceeding. He left himself in the hands of his brethren. He so explained and defended himself that by a vote almost unanimous he was pronounced essentially orthodox. But though all this was done, no doubt, with the best intentions on both sides, it was, as we have said, ill-advised. The Association had no right to *try* Dr. Bushnell, and certainly they had no intention to do anything more than their duty, yet, after examining the merits of the case, they seem to have *acquitted* him. Wisdom requires the associated pastors in all such cases to avoid committing themselves on any question which the Council of the Consociation may properly try and decide.

We cannot dismiss the subject without expressing some special surprise at one position taken by Mr. C. in the summing up of his article. He professes to have made it entirely manifest to every reader "that the Consociation cannot be called to try this case until the Association call it." We will not stop to ask *what* case, what charges, what specifications of heresy—for our surprise just here is not so much at Mr. Clarke's notion that there is *a* case quite ready for trial if the Council could only be convoked for such a purpose, as it is at something else. Cannot a pastor be presented for trial to the Consociation of that district unless called by the Association? Oddly enough, and contrary to the idea if not to the letter of the Saybrook Constitution, the Hartford North Consociation covers two Associational districts, Hartford North and Hartford Central. Now we have before us a pamphlet entitled "By-laws and Regulations of the North Consociation of Hartford County, published for the use of the churches." This is the very Consociation now in question, and the rules are certified to have been "passed in Consociation, December 1st, A. D. 1846. Joel Hawes Moderator, James M. Bunce, Scribe." On the fifth page of this pamphlet we find Article IV, Sec. 3, as follows:

"The first step of discipline with a pastor may be taken by one of his brethren in the ministry, or by one or more members of the church, who in taking the second step, shall associate with him or them the pastor of another church. If the accused is not gained, the case may be brought directly to the Consociation by a written complaint, signed by at least three members of the church of which he is pastor, with a certificate of the minister who assisted in taking the second step, that in his opinion the case is such as to demand the attention of the Consociation. Or the complaint may be brought in the first place to the Association to which the accused belongs. In that case, it shall be disposed of as directed in the 13th Article of Discipline in the Platform."

This is our surprise. Not that Mr. Clarke, as the author of the minority report, desires the action of the Association, rejecting his report and adopting that of the majority, to be rescinded and reversed; but that a man of his well-known intelligence and good sense, with this rule before him, marking out the proper course as definitely as any rubric in the Book of Common Prayer, and setting open a door which the Association cannot shut if they will—has written a long argument to prove that nothing can be done towards bringing Dr. Bushnell to a trial till the Central Association shall "reconsider and retract" its proceedings.

P. S. A postscript is sometimes the most important part of a letter. If the following *item*, which we find in the last week's *Religious Herald*, had come to hand in season, it might have saved us the columns which we have surrendered reluctantly to this discussion:

HARTFORD CENTRAL ASSOCIATION.—At a meeting of the Hartford Central Association held at West Avon, June 4, 1850, in answer to a letter from B. Tyler, the following resolution was passed, and the scribe instructed to communicate it to the Religious Herald for publication.

Resolved, That in the case of Dr. Bushnell, we have decided *only* that we have no just occasion *ourselves* to charge him with fundamental error, and that, in the result to which we came in the investigation of his book, we *intended* no more.

Attest, J. H. HEMPSTED, *Scribe*.

ANACHRONISM.

Professor Stuart speaks of Ignatius Loyola as the founder of the Inquisition. Loyola was born in 1491. The Inquisition was set in operation in Italy in 1224, by the Dominican friars; and was *established* by authority of Pope Gregory IX. in 1227, 264 years before Loyola was born.

THE SABBATH IN NEW YORK.

We do not expect New York to wear upon the Sabbath the aspect of a New England village. We do not look for the enactment by the City Council of any such code of Sabbath laws as once existed in Connecticut. We do not at all expect the rigid regulation of the Sabbath by the civil authority, in this large and mixed community. But there are certain violations of the Sabbath which are at the same time gross violations of the peace and good order of the city, and which should therefore be suppressed by law. Among these perhaps the most insolent and annoying is the *crying of newspapers* through the streets. We think it idle to attempt to suppress the publication and sale of Sunday papers in any other way than by producing such a tone of public sentiment as shall render the business unprofitable. But the *crying* of these papers is a nuisance at any time, but more particularly on the Sabbath. It is a violation of good order and common decency which should not be allowed on any day, and which should by all means be prohibited on a day when all citizens desire quiet. In Boston such a nuisance would not be tolerated for one hour. If men will publish newspapers on the Sabbath, let them find some way of vending them other than by public hawking.

For the same reason the various uncouth noises of milkmen should be suppressed. In Philadelphia and Boston milk is delivered quietly at the door of the house; but here the milkman must be waited upon by servants in the middle of the street, where he stands bellowing like the bulls of Bashan or shrieking and wheezing like a choked locomotive. Upon the Sabbath at least such hideous outeries should be prohibited.

Just at this season the firing of crackers, pistols, torpedoes, &c., is an annoying breach of the Sabbath. This is against law, but it is openly permitted. On the Sabbath, boys and boyish men are at leisure and this nuisance is tenfold greater than on other days of the week.

Noisy games in the streets, especially in the vicinity of churches, should be suppressed by the police.

The opening of stalls for the sale of refreshments, in violation of law, is another of the Sabbath day nuisances of this city.

These are a few of the grosser evils that demand redress. What is the remedy? The Common Council should be spurred up to their duty in the premises, by individual representations, by the press, and by petitions; and if they refuse to guard the peace and order of the city against such gross disturbances, then must the citizens dispense with their services, and choose men who will be faithful to their trust. Some secular journal may raise the cry of "Politics and the Pulpit" at this suggestion and forbode the ruin of churches and the dissolution of the social compact if it is carried out, but we believe that the moral sense of the community demands these reforms.

We have a word to say to the gentlemen who are concerned in ocean steam navigation. Can you not give orders that when your vessels arrive in the harbor on the Sabbath there shall be no signal guns, nothing to summon the multitude to the docks and so disturb the peace of the city as it was disturbed by the arrival of the *Atlantic* on last Sabbath afternoon? The friends of order and of the Sabbath are much at your mercy in this particular. Will you take the responsibility of tempting thousands to break the Sabbath, and of throwing the city into commotion on the Lord's day, for the sake of a little glorification over the speed of a favorite steamship?

THE JOURNAL OF COMMERCE ON SLAVERY.

The *Journal of Commerce* is out again in reply to us, and to our contributor * whose articles have been so distasteful to that respectable diurnal. We have little occasion to prolong the controversy, now that it has traveled so far from the original question. The attack which the *Journal* made on *The Independent* was in relation to the introduction of Slavery into the territories. The last article in the *Journal* makes no allusion to that subject, but deals only with the old and hackneyed question of Abolition—what the North has to do with abolishing slavery where it exists—how far the people of the North, in consequence of the participation of their ancestors in the African slave trade, are bound to believe that the people of the South are excusable in maintaining and perpetuating the institution of slavery. The discussion of such questions, *at the present crisis*, seems to us untimely. The question before the people of the United States—the question on which every person who can contribute anything to the formation of public opinion ought to express himself clearly and unequivocally—is the question whether slavery shall be established directly or indirectly, by the authority of the national government in the territories over which Congress, as representing the people of the United States, exercises sovereign legislation. This is what the *Journal* calls "the territorial question," and our readers will remember that it was for holding and uttering just opinions on that question, that the *Journal* denounced all the religious newspapers of the North, with the exception of the *New York Observer*, which it calumniated by its praise, and which has since that date expressed itself clearly and manfully against the extension of slavery.

The *Journal of Commerce*, now at last, makes some show of believing that slavery is wrong. The one all-sufficient argument with honest men for voting against introducing slavery into the territories is that slavery is wrong—that the entire code of laws which the extensionists are seeking to carry into regions where no such laws exist, is the grossest and most revolting injustice. In answer to our repeated request that it would "speak out and show whether it has any moral sense that can be offended with slavery," the *Journal* says:

"Excuse us gentlemen—we are not yet in the Confession Box; though we know not how soon we may be, if this young Popery which has been springing up around us, (and partly, we grieve to say, through our own instrumentality,) should continue to flourish. You strongly insinuate that we are at heart in favor of slavery; do you doubt your own testimony? Then go and verify it at the source whence you derived the information. Go to the father of false insinuations, and refresh your memories."

It seems then that the *Journal* is indignant at the inquiry whether its moral sense is offended with the system of slavery, at the bare intimation that it may not be offended—so indignant that it would send us to the father of lies for asking the question. Why then does not the *Journal say* to its readers that slavery is *wrong*, instead of refusing to answer the question at all. The question admits of a plain categorical answer; this the *Journal* still refuses to give. We ask again, Is the system of American Slavery RIGHT? If it is *wrong*, that is a sufficient reason why every good man, every man who has a conscience, should oppose its extension under any circumstances whatever.

CLINTON AVENUE CHURCH.

We are informed that the Church on Clinton Avenue, who have thus far worshiped in a building intended for a vestry or chapel, finding the place too strait for their increasing congregation, have determined to enlarge the house to twice its present capacity. We think it would be better policy to begin at once the erection of a church of dimensions sufficient to meet the wants of a growing neighborhood. But the necessity for enlargement is the best comment we can furnish our readers at a distance upon the attempt of the *Journal of Commerce* to dislodge the revered pastor of that church (Rev. Dr. Lansing,) from the confidence and affections of his people, because instead of signing a letter of adulation to Mr. Webster, he presumed to criticise his speech in its bearing upon the morality of slavery, slave-laws, and slave-extension. Those residing in this community did not need to be informed how that assault was regarded by the religious public. The Congregationalism of New York and Brooklyn has sufficient breadth of character and understanding to maintain the independence of the pulpit.

CONGREGATIONAL CHURCHES IN NEW YORK.

From the Minutes of the General Association of New York for 1848—49, we learn that there are in the State upwards of *one hundred and fifty* churches in connection, either directly or through their pastors, with Congregational Associations and Consociations. There are probably as many more Congregational churches in the State which are connected with Presbyteries upon the Plan of Union, so that it is difficult to ascertain the full strength of the denomination. The statistics of the churches are very incomplete. We glean from them the following particulars. The Broadway Tabernacle church is the largest in the State, having upwards of four hundred members. The church of the Puritans and the Eastern Church in New York, the Church of the Pilgrims and the Bridge street Church, Brooklyn, and the churches in Clinton, Columbus, Franklin, and Madison, have each from 200 to 250 members; averaging 232; and the churches in Chester, Lockport, Mt. Sinai, Middletown, Madrid, Norfolk, Patchogue, Paris Hill, Parisville, Smyrna, and Stockholm, have each from 100 to 200 members, averaging 140.

The largest additions reported during the year were to the Church of the Puritans 85, Church of the Pilgrims 65. Broadway Tabernacle 46, Chester, N.J. 43. (There is no report from Plymouth Church.) The largest additions on *profession* were Chester 41, Paris Hill 28, Smyrna 23, Church of the Pilgrims 21, Puritans 19, Tabernacle 18.

Under the head of Contributions to Benevolent Objects, in which are included *only* such contributions as are made in the form of *collections in the churches*, the Church of the Pilgrims is reported at $3500, the Church of the Puritans at $2200, the Tabernacle Church at $2000, and the Church at Clinton $876,82. The contributions of several of the smaller churches range from $100 to $200. Congregationalism in New York is yet in its beginning. From the delay in publishing the minutes, these statistics are nearly a year old. We hope the statistical tables for 1849—50, will be published immediately after the meeting of the Gen. Ass. in August.

FROM OUR BOSTON CORRESPONDENT.

BOSTON, June 10, 1850.

MESSRS. EDITORS:—The unrolling of Mr. Gliddon's Mummy has been accomplished during the past week, in the presence of a very large audience of the scientific and fashionable aristocracy of Boston. The platform at each lecture was covered with *savans*, and the process of undraping was aided by Drs. Jackson and Lewis, and Professors Wyman and Agassiz.

The mummy, which was enclosed in an inner coffin hermetically sealed, of much the shape of the "metallic burial cases" coming into fashion in New York—lying within an outer sycamore sarcophagus, was purchased for Mr. Gliddon about five years ago at the mouth of the tomb at Thebes, by Mr. Harris, of Alexandria, who carried it to his house in his own boat. There it remained some two or three years, on account of the refusal of the needed custom-house facilities for exportation. It was at length shipped *via* Liverpool to New York, where it arrived intact some months ago, and where Mr. Gliddon with his own hands removed the cover of the sarcophagus and took out the inner coffin containing the body. This was of exquisite workmanship, having the gilded mask of a beautiful female face, and having every indication of containing the body of the fair original.

On Monday, in connection with some general remarks upon the subject, the coffin was removed, being, by the hard labor of a carpenter, for three quarters of an hour, sawn carefully through, longitudinally. Upon lifting the upper half, the body was disclosed, smoothly wrapped in buff-colored linen, in as perfect preservation and repose as when—by some unknown process—placed in that seamless shell two or three thousand years ago. The front of the body, from head to foot, was covered with hieroglyphics, as legible and clear as if just drawn with a camel-hair pencil. Upon the head was pictured a "scarabæus," or winged beetle, under which was a musical instrument, and on the breast, an emblem of eternal life. The name of the deceased, Mr. Gliddon sounded as "*Got thoth-anch phe*." He translated the rest of the inscription as "*the Osirian sistrum player, (or priestess,) beloved by the God of the Western heavens.*"

After removing (on Wednesday) numerous bandages swathed around the body in a style most surgical, and consisting of linen strips about four inches wide, the operators came to a layer of wrappage which had been gummed into one mass, and which it was necessary to cut off in squares. The large piece which covered the breast was fastened with small strips of morocco, crossing each other in the manner of suspenders, and which were stamped with figures of deities, and upon which Mr. Gliddon discovered the *cartouche* of the reigning king, which fixed within twenty-five years the date of the body. This, if we heard aright, he said was Osovcon III., a near descendant of *Shishak, the conqueror of Rehoboam*. (1 Kings 14: 25.) This reduced the antiquity of the body from the estimate which he had formed from other circumstances, to about 900 B. C., or 2750 years ago. He explained that the shape of the coffin, peculiarities of embalmment, &c., would enable one to fix the date of a mummy within three or five hundred years, without any definite inscription to be a nearer guide.

Under this gummed layer the linen bandages appeared again, and one was unwound of some ten feet in length, which resembled strongly a lady's scarf of the present day, and had a fringe in perfect preservation on its ends. Contiguous to the limbs the cloth was difficult to remove. Resting upon the body were found a *papyrus*, a *scarabæus* cut from dark stone, a *bulb* of some Egyptian plant, and a *piece of metal*, which, from analysis, Dr. Hayes (our State Assayer) has pronounced to be *tin*.

Mr. Gliddon, before the unrolling commenced, announced his surprise at the hight of the body, (five feet four,) remarking that it was the tallest female mummy he had ever known; and upon bringing the remains to view, to the great surprise of all concerned, it turned out to be *no priestess at all, but some male usurper of her last resting-place!* The body was found to be embalmed also in the cheaper style, by plunging in boiling bitumen—an entire anomaly, since such embalments are never found in such expensive coffins.

Mr. Gliddon very handsomely explained this "fix," by stating the facts that the embalming was all done under the supervision of the priests at the temples, in huge appended establishments, where the hundred who died daily at Thebes (and who all, men, women and children, were embalmed) could be received and cared for at once; that the process took seventy days, so that if one hundred died per day, seven thousand would have accumulated about the premises in the various stages of the process before the first hundred could be delivered; that the poor, who were embalmed at a cost of twenty dollars, and the rich aristocracy, who paid $1250, were all attended to at the same "manufactory"—so that, since it would be next to impossible to recognize any particular individual among so many after the bandages had covered its face, it was very easy (on the principle that accidents will happen in the best regulated families) for the bodies to get shifted; and thus some hod-carrier, who was ingloriously boiled at the moderate sum of twenty dollars, had since luxuriated in all the trappings (and sarcophagi gilded face included) of the fair priestess of Thebes, while the veritable MRS. ANCH PHE, for whose earthly repose her weeping relatives probably paid hard cash to the amount of $1250 dollars, was corded up, uncoffined and unhonored, with the *oi polloi* in some vulgar catecomb. *Sic transit gloria mundi.*

The papyrus, which was in such a state as to need chemical attention, has not yet been unrolled, but will hereafter be given to the public. The circumstance that the appended valuables are always placed next the skin, accounts for the paucity of the discoveries of this description, since Mrs. *Anch Phe* took her trinkets with her to her accidental tomb, and the gentleman who assumed her place was not in the habit of wearing jewels.

Mr. Gliddon traced the origin of mummification back to the early custom of burying in the sand. This, in Egypt, contains alum, nitre and another salt, which in that dry atmosphere combine to make natural mummies, and led to the practice of mummification, which was afterward made a religious duty, on account of the vast revenues which thence accrued to the priesthood. He denied that there was any evidence that embalming was introduced as a preventive to the plague.

Mr. Gliddon closed his lectures by some quite eloquent moral reflections, suggested by the melancholy remains of mortality, which, in the shape of wholes and parts of a large number of different mummies from 2000 to 4000 years of age, covered the platform where he stood.

LOCAL MATTERS.

Rev. Mr. Riddel has resigned his secretaryship of the American Education Society. No successor has as yet been announced.

Dr. Bushnell preached at Park street all day on last Sabbath week.

Warm weather has come suddenly upon us, and there is every promise of a fruitful season.

Rev. Mr. Wetherell has been dismissed from North Chelsea, and Rev. Mr. Andrews from Pepperell.

The last arrests for the Manchester murder are under examination at Manchester, with some promise of an ultimate conviction.

MORTON.

FROM OUR FRENCH CORRESPONDENT.

PARIS, MAY 9th, 1850.

To the Editors of the Independent:

DEAR FRIENDS:—We have had for some weeks, many important subjects to occupy our attention, whether as Christians devoting ourselves to the advancement of the kingdom of Jesus Christ, or as citizens taking interest in the real good of our country. I will begin with a few words concerning

THE ANNIVERSARIES OF OUR RELIGIOUS SOCIETIES.

The detailed reports read in these meetings have in general given proof of redoubled activity and generosity on the part of the Christians of our land. The critical circumstances in which France is placed, the general disorder of moral and religious ideas in the bosom of our population; and on the other hand the spirit of inquiry and a greater independence of ancient prejudices, impose upon us the duty of laboring with renewed ardor to spread among our people the knowledge of the truth. *The pastors of the departments*, whom our meetings usually bring in large numbers to Paris, were this year comparatively few. This diminution must not be attributed to a decrease of interest in our societies, but to the facts that within two years there have been at Paris three synodic assemblies, (two for the churches salaried by the State, and one for the evangelical churches independent of the State,) and that the Union of evangelical churches is to have a synod in the month of August at St. Foy, (Gironde.) These various calls demand of those pastors who attend the meetings much time and expense; and you can understand that they cannot afford to take too frequent vacations. As a sort of compensation for this, we have been so happy as to have among us *Dr. Merle D'Aubigné*, delegate of the *Evangelical Society of Geneva*, and *M. Charles Secrétan*, late professor of philosophy at Lausanne, who presented to us the fraternal and valued salutations of the *Free Church of the Canton de Vaud*, which has always taken a great interest in our labors for evangelization in France, and in our missions among the heathen. Why do not the *Benevolent Societies and the Evangelical Churches of the United States* make some arrangement by which they may send us yearly one, and if possible, two delegates? Their words would encourage us powerfully. They would relate to us your labors, the difficulties and the successes of your Christian toil; they would enrich us with the fruit of your experience, and whether in our public meetings or in conversation with our committee, would afford us a most useful assistance. On the other hand, in your own country, these delegates, returning from the midst of us, would give an account of their observations, and would do much to tighten the bonds which ought to connect the Christians of America with those of France. If you think this idea worthy to be proposed to your public, I beg that you will recommend it immediately in your journal, and take the preparatory steps to ensure its execution. Would it not be possible, and even easy, the coming year for four or five of your committees to agree to send us at a common expense the two delegates of whom I speak? Would not the committee of your Bible Society, for example, unite to defray these expenses, with the Tract Society, the American and Foreign Christian Union, the Presbyterian Board of Foreign Missions, the Sunday School Union, and the American Board of Commissioners for Foreign Missions? The expense for each Society would be very inconsiderable. The men, I am sure, would be easily found, both devoted and capable; and the result would be advantageous to all.

Our *Religious Tract Society* has been able this year to distribute 825,000 copies of its publications. This number, which will appear very small to you, has yet been a cause of joy to us, inasmuch as it is much larger than that of the year preceding. Hitherto we had never disposed in one year of over 600,000 copies. This Society publishes the *Almanac of Good Advice*, intended for distribution among our artizans in the country. The edition of this year has amounted to 140,000. It publishes also a journal entitled *The Friend of Youth*. Receipts of this year, 40,000 fr.—Expenses 44,000 fr. The accounts thus exhibit a deficit. It were to be desired that more abundant resources should enable this Society to multiply its publications and redouble its activity in spreading the gospel, in an age when impiety and materialism are making such powerful efforts and are scattering at the lowest prices so many millions of copies of their dangerous works.

The *Protestant Bible Society*, whose exclusive object is to spread the Holy Scriptures among French *Protestants*, had this year for its President *M. Guizot*. It was the first time that this distinguished man, who returned from London a few months ago, had appeared in public and spoken. His opening speech was what would have been expected: of a grave eloquence, and a somewhat vague Christianity, and full of political and social allusions. Still, it is interesting to hear a man who has played so important a part in France, paying homage to Christianity. To such things we are unfortunately too little accustomed. (Thinking that this very remarkable speech would interest some of your readers, I send you a copy enclosed; you can publish it either entire or in extracts.) The receipts of this Society have been 20,000 fr., and the expenses nearly the same. It has placed in the hands of Protestants about 6,500 copies of the Bible.

The Evangelical Society of France, which is our great Society for Home Missions, particularly among the Catholic population of our land, had for its President *Rev. Fred. Monod*. M. Monod dwelt upon the new difficulties which have been placed in the way of our labors by the authorities instigated by the Roman clergy, the constant foes of religious

RELIGIOUS INTELLIGENCE.

LICHFIELD SOUTH ASSOCIATION.—The Committee on the letter of the Fairfield West Association, with the Complaint and Remonstrance of that body to the Hartford Central Association, unanimously reported the following resolutions, which were adopted.

Resolved, 1. That we judge it beyond our province as an ecclesiastical body to pass sentence of condemnation upon a book; and that the author of the book alleged to contain fundamental errors, being a member of another Association, is not himself directly responsible to us.

2. That while we would not be understood as animadverting upon the course of the Hartford Central Association, or as dictating to them, it seems to us, with the degree of light we have on the subject, that the circumstances of the case warrant the presentment of the author of the book to the Consociation for trial, whenever a competent accuser, tabling his specific charge of fundamental error, shall appear; and that inasmuch as a difference of opinion appears to exist both within and without the Hartford Central Association as to whether that body has closed the door to his full and proper trial, they should distinctly declare themselves ready to present him for trial, whenever the aforesaid condition shall be complied with.

3. That with the errors alleged by the Fairfield West Association to be contained in that book, we proclaim most distinctly and earnestly all sympathy; and we are ready at all suitable times and in all appropriate ways, to express our attachment to the great truths of the Gospel by whomsoever assailed.

4. That copies of these Resolutions, signed by the Registrar, be sent to the Associations to whose action they refer.

WINDHAM ASSOCIATION.—The following Resolutions were passed by the Windham (Conn.) Association, at their meeting in Brooklyn, the present week, in reference to the Letter from Fairfield West Association. The Scribe was directed to send a copy of them, and request their publication in your paper:

Resolved, That we believe the Doctrines of the Trinity, of the Personality of Christ, and of the Atonement, to be fundamental in the system of gospel truth; and that we have no ministerial fellowship with those who deny them.

Resolved, That we sympathize with our brethren of Fairfield West Association, in their zeal for fundamental truth, and in their opposition to fundamental error; and desire to express the opinion, that, whatever action has been, or may yet be had, by the Hartford Central Association, relating to Dr. Bushnell or his book entitled "God in Christ," there is no decisive defection in our ranks, throughout the State, on the doctrine of the Trinity, the Personality of Christ, or the Atonement; but that these doctrines which are found in many of the creeds of our churches, are as dear as they have ever been to a vast majority of ministers and professing Christians.

Resolved, That in the opinion of this body, many of the sentiments contained in the book, entitled "God in Christ," are deeply erroneous and of dangerous tendency.

A. DUNNING,
Scribe of Wind. Asso.
THOMPSON, Conn., June 6, 1850.

TOLLAND ASSOCIATION.—We have received from the Association of Ministers in Tolland County two documents for publication. One is a somewhat elaborate response to the circular letter of the Fairfield West Association, in regard to Dr. Bushnell. For this we have not room this week, and may deem it inexpedient to allot so much space as it will occupy. The other is addressed to the Hartford Central Association, communicating the following resolutions as their unanimous conclusion, after a deliberate and careful consideration of the premises.

Resolved, That we concur entirely in judgment and in feeling with our brethren of the Fairfield West Association, in respect to the theological opinions of the Rev. Dr. Bushnell, and in respect to the action of the Hartford Central Association in the case.

Resolved, That we earnestly entreat our brethren of the Hartford Central Association to reconsider their action in this case, and to recall that decision in which they have said, that "Dr. Bushnell holds whatever is essential to the scheme of doctrine which the formulas of the Church embody," and that "He cannot properly or justly be subjected to the charge of heresy and a consequent trial, or be denied the confidence of his brethren in the ministry."

Resolved, That while we think the rules and usages of our churches and Associations preclude any judicial action on our part, in the trial of Dr. Bushnell, as something that belongs not to us, but to the Association and Consociation of which he is a member, yet as ministers of the same denomination, and pastors of churches in a neighboring county, we proclaim it as a right, and since the Hartford Central Association have taken the position which they at present occupy, we feel it to be a duty, to express our dissent from the decision of that Association, and to record our solemn Protest against it, as a judgment fitted to shield and countenance destructive error, to work extensive mischief in the churches, and to injure the cause of righteousness and truth.

Extending to you, dear brethren, the assurance of our fraternal affection, and of our strong desire that you may be enlightened and guided by wisdom from on high,

We are with Christian salutations,
In behalf and by vote of the Association,
JOSEPH VAIL, *Moderator.*
HENRY B. BLAKE, *Scribe.*
Bolton, May 8th, 1850.

Since the above was in type we have been informed that only fourteen of the thirty members of the Association were present at the *special* meeting when the resolutions were adopted; that the *annual* meeting has since occurred, at which a motion was made to reconsider, but it was overruled, and several members have united in a formal *protest* against the whole proceeding.

UNION CONFERENCE OF CONGREGATIONAL CHURCHES.—This body held its annual meeting with the church in West Greece, on Tuesday and Wednesday, May 28th and 29th. The opening sermon was preached by the Rev. Henry Booth, from 2 Corinthians, v. 14. "The love of Christ constraineth us." It was a fitting theme for the commencement of the religious services that were to follow. The remainder of the afternoon was spent in discussing the subject, "How shall we, as pastors and Christians, promote the special work of God, in the revival of religion?" Messrs. Powell, Kidder, and Gilbert took a part. After singing, and prayer from several brethren, adjourned till evening. In the evening a sermon was preached from Romans v. 3, 4, 5, by Rev. A. Kidder, followed by appropriate and interesting remarks from Rev. Mr. Barns of Gaines. On Wednesday morning the Conference attended to a discussion of the following topics:—

1. The responsibility of churches for the morals of the community. This topic was introduced by the moderator, Rev. Mr. Booth, and followed by Messrs. Kidder, Bentley, Powell, and Dea. Butler. The discussion was adapted to make Christians feel that great and solemn responsibilities rest upon them.

2. The subject of Sabbath schools, introduced in a felicitous manner by Brother Kidder, who gave an account of the recent religious interest in the church at Alexander, of which he is pastor. A most interesting group have been gathered into the church upon the profession of their faith. At two o'clock, after the introductory services by the moderator, a sermon of unusual interest was preached by Rev. Mr. Powell, from Luke xxii. 19. "This do in remembrance of me."

The Lord's Supper was administered by Messrs. Booth and Powell. In the evening a sermon of great power was delivered by the moderator, from Ezekiel: "He shall send showers of blessing." This closed the exercises of the meeting, and we parted feeling that it had been good for us to sit together in heavenly places in Christ Jesus.

S. B. GILBERT, *Clerk of Conference.*

NEW ENGLISH BIBLE.—Dr. Cone, Mr. Wickoff Mr. Judd, and some other Baptists in this city, who were dissatisfied with the determination of the great body of Baptist churches, as represented at the late anniversary, to stick to the old English version of the Bible, have resolved to form a society to take up their scheme of a new or altered version. A notice was issued last week for a public meeting. The notice sets forth that it is the duty of a Bible Society to see that its translations "should be as free from error and obscurity as possible," and that there is no "general Bible Society in this country which has not more or less *restricted itself from this duty.*" They therefore proceed to organize a society "for the purpose of procuring and circulating the most faithful versions in all languages"—meaning a Baptist version in the English language. A public meeting was called to adopt a proposed constitution, and to hear addresses by distinguished speakers, the whole affair being entirely close and exclusive.

The new Society is called the "American Bible Union." Nearly $6,000 were subscribed at the public meeting. Dr. Cone is President, Mr. Wyckoff, Secretary, and Deacon Colgate, Treasurer—who, last year, held the same office in the "American and Foreign Bible Society."

AMERICAN BIBLE SOCIETY.—The monthly meeting of the Board of Managers was held at the Society's House, on the 6th inst., Hon. Theodore Frelinghuysen in the chair, supported by the Hon. L. Bradish, Vice President. Seven new auxiliary societies were recognized, three in Arkansas, two in Illinois, one in Louisiana, and one in Minnesota, of which Gov. Ramsay is president.

It was resolved that plates be prepared for publishing the New Testament in Swedish and English, in parallel columns, for the use of the Swedish immigrants.

Grants of books were made to California, Alabama, to Puerto Cabello, to the Jews' Society, the Christian Union, in Portuguese, to Iowa, to the Moravian, to Canada, to the frigate Congress, and two copies of the Bible in raised letters for the use of the blind. Several important measures connected with the operations of the Society, were referred to appropriate committees.

REV. S. H. RIDDEL.—This gentleman, after nine years of faithful service, has resigned the office of Secretary of the Education Society. He found the Society some fifty thousand dollars in debt, and leaves it disencumbered of that incubus, and with all its interests in good condition. His useful labors will long be held in remembrance.—His successor is not yet announced.

REFORMED DUTCH CHURCH.—The General Synod met at Poughkeepsie on Wednesday, June 5.—An interesting report of the Committee on Synodical Minutes in reference to the Classis of Holland, in Michigan, and the Hollanders scattered through the Western States, was referred to a special committee preparatory to receiving the churches formed among them under the care of this body.

FELONY IN NORTH CAROLINA.—Rev. Jesse McBride, a minister of the Wesleyan Methodist Church, and now traveling at the South, has been indicted in North Carolina, with his companion, Rev. A. Crooks, for the crime of felony. The offense was giving away a small 8 page 24mo. tract, published by the old Anti-Slavery Society, in 1838, called "The Ten Commandments."

FOREIGN.

ARRIVAL OF THE ATLANTIC.

This new American steamer has so far succeeded as to bring in advices four days later than those by the Asia. She arrived at New York on Sunday afternoon, with 73 passengers, after a passage of little more than eleven days from Liverpool, being the shortest passage by more than twelve hours ever made from Liverpool to New York.

Annexed is a comparative statement of the passages of the two steamers, from wharf to wharf:

Steamers.	Left Liverpool.	Arrived at New York.
America,	May 25, 10 A.M.	June 6, 6½ A.M.
Atlantic,	May 29, 11 A.M.	June 9, 4½ P.M.

The stock and other markets were firm; no arrangement between England and France in regard to Greece; all quiet in Paris, and the panic dying away; Lord Cottenham has resigned as Lord Chancellor on account of ill health.

THE GORHAM CASE.—The Court of Common Pleas has decided against the Bishop, on his application for a writ of prohibition, and has thus settled the law to be, that the Judicial Committee of Privy Council was the proper authority in whom rested the final appeal, and that the Upper House of Convocation had no jurisdiction whatever in such cases. The bishop's application for a rule was therefore refused.

SIR JOHN ROSS.—The branch of the Franklin Relief under direction of this distinguished traveler, sailed from Stanraer on the 23d, in the Felix, Capt. Phillips, with an awkward-decked boat of 12 tons as a tender—or rather a *kinder*. At the time of sailing, the whole crew was in a state of disorderly drunkenness. The sailing master had drunk himself into a state of insanity, *delirium tremens*, and was in his bed; the mate was little better, perhaps worse, for he was furious with drink; and the whole of the crew were much in the same state, and positively refused to weigh the anchor or make sail on the vessel.

FREEHOLD VOTERS.—The manufacture of liberal voters, through the National Freehold Land Society, is going forward in the different counties. We read of a purchase of five acres at Hornsey, and half that quantity at Enfield, Middlesex, which together will make about thirty voters. A plot of 13 acres at Gateshead, purchased at £200 per acre, "will give each allotter a piece of ground sufficient for a cottage, a garden, and a vote for a county member."

FRANCE.—The conduct of the government seems a strange compound of madness, weakness, and wickedness. The withdrawal of the ambassador from London seems to alarm no one, in England or elsewhere, as the firmness of the price of stocks conclusively proves. The election of Eugene Sue does not deter the absolutists from pressing their schemes as to the suppression of the press, and the violation of the fundamental rights of three millions of artisans. On the other hand, the imprisonment of printers, and the silencing of democratic newspapers, seems hardly to embarrass the democracy. We predict that the electoral bill will pass, that it will not produce a democratic insurrection, nor will it strengthen absolutism, nor secure the continuance of Louis Napoleon beyond the four years for which he was elected.

We notice the death of the celebrated philosophical chemist, Gay-Lussac, one of the most successful investigators of the first decade of modern chemistry. In 1810, when the university of Paris was opened, "M. Gay-Lussac was already famous by his discovery of the fundamental laws of the expansion of gas and vapors—by a balloon ascent, the most important and almost the only one of which the history of science has any record to keep—and for many works on chemistry which tended to lay the basis on which that science was soon afterwards to be established."

Thiers, after seventeen years marriage without issue, suddenly finds himself about to become a father. He is so rejoiced that he is about to proceed to Rome, to have Pio Nono baptize his expected offspring.

SHETLAND ISLES.—By accounts it appears that the inhabitants are again on the brink of famine, with nothing to subsist on but a little meal and a few bad potatoes. A subscription has been opened for their relief.

A Preston paper says that a goose, forty-six years old, is now sitting upon two eggs, at a farmhouse in Cockham.

The Scotch papers report that the gaol of Rothsay has not now a single lodger.

There are at present 94 local ragged schools in the country, and upwards of 20,000 week-day, evening, and Sunday scholars are taught in them by 1,350 voluntary teachers.

COMMON LAW COURTS.—A commission is about to issue to inquire into the expediency of making extensive alterations in the practice and procedure of the Common Law-Courts, with a view of simplifying the system, and reducing the expenses.

A NEW BISHOP.—The first bishop of the see to be formed by the Canterbury Settlement in New Zealand will be the Rev. Thomas Jackson, canon of St. Paul's, and Principal of the Training College at Battersea. [He is an Oxford scholar, and son to the President of the Wesleyan Conference, and a thorough Puseyite.]

THE OXFORD TUTORS' DECLARATION.—There are in all 81 tutors in Oxford, of whom 45 have signed, and 19 expressed their full concurrence in the doctrine of Baptismal regeneration, leaving a residue of eleven unaccounted for.

UNIVERSITY COLLEGE, LONDON.—The Council, at their session on Saturday last, appointed Mr. George Viner Ellis to the professorship of anatomy.

THE EMPEROR OF RUSSIA will arrive, it is said, between the 20th and 22d inst., at Warsaw. It is settled that the Prince of Prussia will proceed thither to meet him.

SWITZERLAND.—MR. STEPHENSON, THE ENGLISH ENGINEER, was lately invited by the Federal Government of Switzerland, to go to that country to lay out certain lines of Railway.

The *Helvetic* states that the Democrats have gained a majority in the Swiss elections. Among the representatives of Zurich is M. Freichler, a Socialist writer, whose lectures had been prohibited by the Government.

ICEBERGS.—The "Mary," Captain Hagnut, just arrived at Bristol from Newfoundland, tells of an enormous field of ice, upwards of 150 miles in length, floating in the Atlantic, about the parallel of latitude 46. The Mary was entangled for several days amongst the icebergs, some of which were more than 200 yards high out of the water, and escaped from amongst them with extreme difficulty.

THE SWALLOWS.—In consequence of the great severity of the weather during Sunday and Monday last, dead swallows were picked up in immense numbers in the neighborhood of Congresbury and Banwell.—*Bristol Mirror.*

LITERARY.—Among the religious works lately announced in the London papers, are the following:—

Reasons for open Communion. By Hon. and Rev. Baptist W. Noel, M. A., Benjamin L. Green, 62 Paternoster-row. Price 1*d*.

A Tract on Christian Baptism. By Hon. and Rev. Baptist W. Noel. Price 1*d*.

Congregational Dissent as it is and ought to be. A Letter to the Congregational Dissenters of England and Wales. By Junius Secundus. Price 1*s*.

Individual Despotism Dangerous to Public Liberty. A Letter of Rebuke and Admonition to Dr. Campbell, Editor of the *British Banner*. Price 1*s*.

ARRIVAL OF THE CANADA.—This Cunard steamer reached Halifax on Tuesday morning, bringing news to June 1st. Cotton had advanced ¼*d*., fair Orleans 7¼. Cheese receded 1*s*. per cwt., sales large. Money market steady, Consols 96¼.

The new house of Parliament was occupied for the first time, May 29th. Lord John Russell has again introduced the bill which was rejected by the Lords at the last session, to enable Baron Rothschild to take his seat for the city of London. An address to Her Majesty by Lord Ashley, has been carried, asking that measures may be taken to stop all post office labor on the Sabbath throughout the kingdom. The address met with unavailing opposition from the Cabinet. Profound silence is observed by Ministers on all foreign affairs. Busy negotiations are going on between the French Cabinet and Downing street.

The French Electoral Bill is advancing, all amendments moved had been defeated, and the second article was carried by an immense majority—the Funds going up as the Mountain went down. There have been several sensations in the course of the debates occasioned by the quarrels between the individual members.

CONGRESS.

WEDNESDAY, June 5, 1850.

IN SENATE.—Another round of complaints was read with regard to the delay of the public printing; the same spirit of imbecility seeming to affect the printers as the members.

Mr. Yulee moved to print the message and documents on Cuba, and was willing to take the question without debate. He thought the Executive had violated the rights of the citizens, and transcended its constitutional powers, in many particulars.

Mr. Webster asked how the motion could pass without debate, after the senator's denunciation of the President's course.

Mr. Bradbury moved to take up his resolution on removals from office.

Mr. Clay hoped not. If passed it could receive no other answer from the President, but that it was an inquiry which the Senate was not authorized to make.

THE OMNIBUS BILL.

Mr. Turney defended the southern opponents of the compromises against the attacks of yesterday's *Union*.

Mr. Foote defended the course of the *Union* and of Mr. Ritchie.

Mr. Walker ironically moved to refer all that relates to Ritchie to the Committee on printing.

Mr. Borland preferred that his committee have quite as much to do with Ritchie as they can attend to.

Mr. Whitcomb denied that he was the author of Pratt's amendment, now modified by Mr. Davis. He was opposed to it, and to all action of Congress, including the Wilmot Proviso. He explained the circumstances under which he was elected to the Senate, and denied that he was pledged to support the Proviso, although personally he was in favor of it. If he could not get the present bill shaped to his views, he meant to vote against it; and in the last resort, would vote for California unconditionally.

Mr. Dickinson should vote against Mr. Chase's amendment, because there is nothing in Mr. Davis's to make such a proviso necessary. He would neither vote to extend nor restrict slavery.

The question was then taken on Mr. Chase's proposition that nothing in Davis's amendment shall be construed so as to authorize the introduction of slavery into the territories, and it was rejected, yeas 25, nays 30.

Yeas—Baldwin, Bradbury, Bright, Chase, Clarke, Cooper, Corwin, Davis of Massachusetts, Dayton, Dodge of Wisconsin, Douglas, Felch, Green, Hale, Hamlin, Miller, Norris, Seward, Shields, Smith, Spruance, Upham, Walker, Webster, Whitcomb.

Nays—Atchison, Badger, Bell, Benton, Berrien, Butler, Cass, Clay, Clemens, Davis of Mississippi, Dawson, Dickinson, Dodge of Iowa, Downs, Foote, Houston, Hunter, Jones, King, Mangum, Mason, Morton, Pearce, Pratt, Rusk, Sebastian, Soule, Sturgeon, Turney, Underwood.

The question was then taken on Jefferson Davis's amendment, to permit the territorial Legislatures to pass such laws as may be necessary for the protection of property of every kind, which may have been, or may hereafter be introduced in said territories, conformably to the Constitution and laws of the United States, rejected—yeas 24, nays 31.

Yeas—Atchison, Badger, Bell, Berrien, Butler, Clay, Clemens, Davis of Miss., Dawson, Dickinson, Downs, Foote, Houston, Hunter, King, Mangum, Mason, Morton, Pearce, Pratt, Rusk, Sebastian, Soule, Turney, Underwood, Webster, Yulee.

[The Washington correspondent of the *Evening Post* says,

"Mr. Webster was sorely troubled. If, as one of his associate senators remarked to me, the exterior veins of his face and neck retained some lingering drops of the vital fluid, they must have been corresponding hue to the surface. Pale and sorrowful as a statue he sat, while his lips gave unwilling utterance to this last pledge of his fidelity to his new friends and allies. It was wrenched from him with a sternness that awakened the compassion of his old admirers, and gave an earnest of the remorseless exaction of the service he has voluntarily assumed."

Mr. Berrien moved to strike out the clause restricting the territorial legislatures from passing any law in respect to African slavery, and substituting therefore the words "in respect to the establishing or prohibiting," adopted—yeas 30, nays 24.

Yeas—Atchison, Badger, Bell, Berrien, Borland, Butler, Clay, Clemens, Davis of Mississippi, Dawson, Dickinson, Downs, Foote, Houston, Hunter, Jones, King, Mangum, Mason, Morton, Pearce, Pratt, Rusk, Sebastian, Soule, Spruance, Sturgeon, Torney, Webster, Yulee.

Nays—Baldwin, Benton, Bradbury, Bright, Cass, Chase, Clarke, Cooper, Corwin, Davis of Massachusetts, Dayton, Dodge of Wisconsin, Dodge of Iowa, Douglass, Felch, Greene, Hale, Hamlin, Miller, Norris, Seward, Shields, Smith, Underwood, Upham, Walker, Whitcomb.

[This amendment, though moved by Mr. Berrien, was suggested by Mr. Webster. It virtually concedes all that the pro-slavery people demand. The legislature is interdicted from establishing slavery; true, but the Calhoun doctrine is that the constitution has established slavery in all unorganized territories of the United States carrying it there, *proprio vigore*; so that no legislature is called upon to establish it.]

Mr. Hale moved to amend the section, as amended, by inserting after the word "prohibiting" the word "allowing." His object was to prevent the legislatures from assuming that slavery already exists in the territories, and legislating upon that assumption, rejected—yeas 21, nays 36.

Yeas—Baldwin, Bradbury, Chase, Clarke, Corwin, Davis of Mass., Dayton, Dodge of Wisconsin, Douglass. Felch, Greene, Hale, Hamlin, Miller, Norris, Seward, Shields, Smith, Upham, Walker, Whitcomb.

Nays—Atchison, Badger, Bell, Benton, Berrien, Borland, Bright, Butler, Cass, Clay, Clemens, Cooper, Davis of Miss., Dawson, Dickinson, Dodge of Iowa, Downs, Foote, Houston, Hunter, Jones, King, Mangum, Mason, Morton, Pearce, Pratt, Rusk, Sebastian, Soule, Spruance, Sturgeon, Turney, Underwood, Webster, Yulee.

Mr. Chase moved to strike out the words "prohibiting African"—upon which the yeas and nays were refused, and the amendment was rejected without a count.

Mr. Douglass moved to strike out the entire restriction in relation to slavery, which was rejected—yeas 21, nays 33.

Yeas—Messrs. Bradbury, Cass, Chase, Clarke, Clay, Cooper, Corwin, Dickinson, Dodge of Iowa, Douglass, Felch, Greene, Hamlin, Jones, Miller, Norris, Seward, Shields, Sturgeon, Underwood, Upham.

Nays—Messrs. Atchison, Badger, Baldwin, Bell, Benton, Berrien, Borland, Bright, Butler, Clemens, Davis of Mass., Dawson, Dodge of Wis., Dodge of Iowa, Downs, Foote, Hale, Hamlin, Miller, Morton, Pearce, Pratt, Rusk, Sebastian, Soule, Spruance, Turney, Walker, Webster, Whitcomb.

Nays—Atchison, Badger, Bell, Benton, Berrien, Butler, Cass, Clay, Clemens, Davis of Miss., Dawson, Dickinson, Dodge, of Iowa, Downs, Foote, Houston, Hunter, King, Mangum, Mason, Morton, Pearce, Pratt, Rusk, Sebastian, Soule, Turney, Underwood, Webster, Yulee.

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Mr. Berrien moved to strike out the clause restricting the territorial legislatures from passing any law in respect to African slavery, and substituting therefore the words "in respect to the establishing or prohibiting," adopted—yeas 30, nays 24.

Yeas—Atchison, Badger, Bell, Berrien, Borland, Bright, Butler, Clay, Clemens, Cooper, Davis, (of Miss.,) Dawson, Dickinson, Downs, Foote, Houston, Hunter, King, Mangum, Mason, Morton, Pratt, Rusk, Sebastian, Smith, Soule, Sturgeon, Turner, Underwood, Webster, Yulee.

Nays—Messrs. Atchison, Badger, Bell, Berrien, Borland, Bright, Butler, Clay, Clemens, Cooper, Davis, (of Miss.,) Dawson, Dickinson, Downs, Foote, Houston, Hunter, King, Mangum, Mason, Morton, Pratt, Rusk, Sebastian, Soule, Sturgeon, Turner, Underwood, Webster, Yulee.

Mr. Yulee moved to amend the tenth section, by adding the clause from the Clayton compromise, extending the Constitution and laws of the United States over the Territories; his object was expressly to throw the North and South off their Constitutional rights in the Territories, and provide a means of procuring a judicial decision thereon.

Mr. Clay objected to the amendment, because he supposed no Southern man doubted that the Constitution was extended to the Territories by treaty.

Mr. Yulee modified his amendment, as suggested by Mr. Clay, after debate, in which the main objection urged to the amendment was, that it was unnecessary. It was adopted—yeas 30, nays 24.

Mr. Baldwin moved to amend the 27th section, by adding the following:—"it being hereby intended to be declared that the Mexican law abolishing Slavery shall continue to be in force in said Territories until altered or repealed by Congress." Mr. Baldwin addressed the Senate at length in support of the amendment, and, after debate, it was rejected, yeas 23, nays 32.

Yeas—Messrs. Baldwin, Bradbury, Bright, Chase, Cooper, Corwin, Davis, (of Mass.,) Dayton, Dodge, (of Wis.,) Douglass, Felch, Green, Hale, Hamlin, Miller, Norris, Seward, Shields, Smith, Spruance, Upham, Walker, Whitcomb.

Nays—Messrs. Atchison, Badger, Bell, Benton, Berrien, Borland, Butler, Cass, Clay, Clemens, Davis, (of Miss.,) Dawson, Dickinson, Dodge, (of Iowa,) Downs, Foote, Houston, Hunter, Jones, King, Mangum, Mason, Morton, Pearce, Pratt, Rusk, Sebastian, Soule, Sturgeon, Turney, Underwood, Yulee.

The Senate then adjourned.

The House had speeches from Messrs. Tuck of N. H., Dimmick of Pa., Bowie of Md., and Dickey of Pa. In the evening, Mr. Meade made a strong Southern speech.

Mr. Hubbard told the gentlemen from the North, for their own good, that they had a portion of the territories. Any juggling to keep them out of it will not satisfy them. He claimed for slaves a far happier lot than many free whites in Europe and America.

The committee rose, and the House, at a quarter to ten o'clock, adjourned.

FRIDAY, June 7.

IN SENATE.—A quorum present at 11 o'clock.

Mr. Mason presented a memorial asking to be released from the contract for printing. Referred to the Committee on Printing.

Mr. King asked to be excused from further service on the committee to investigate the Foote outrage. It is understood he had a serious altercation with Mr. Benton, the day before. His request was granted.

THE OMNIBUS BILL.

Mr. Clemens moved an amendment, establishing the boundaries of Texas according to the Texan law of limits, passed in 1836, with a provision that all the Indians shall be removed *at the expense of the United States*, to the north of latitude 34.

Mr. Clay thought that, with reference to the whole complex question, this boundary question of Texas, was preeminently a subject of compromise. The compromise proposed by the committee, he believed to be one which ought to command the approval of both sections. Southern gentlemen in particular, in view of the doubts thrown upon the title of Texas, ought to give it a hearty assent. He called upon Southern Senators not to insist upon their assertion of the undoubted title of Texas, and predicted that if the question should ever be submitted to the decision of the Supreme Court, they would decide against Texas.

Mr. Rusk replied at considerable length in defense of the title of Texas to the Rio Grande.

Mr. Davis of Miss., expressed unqualified dissent from any proposition which shall eventually give to Free Soil any portion of territory belonging so clearly to the South.

Mr. Foote said he would not himself vote for the Committee's proposition for the settlement of the boundary of Texas, if he was not satisfied that it would not result in making free soil, and intimated an amendment removing all doubt from this point.

Mr. Webster had no desire to see great political questions referred to the Judiciary of the country. He thought it much better to settle such questions by compromise yet he saw no difficulty in bringing this question of the title of Texas to the Supreme Court of the United States. The question was one between the United States and the State of Texas; and he proceeded to show, by argument, that the case might be easily and regularly brought before that tribunal.

Mr. Mason desired to enter his dissent to the proposition, that any case could arise in which the United States could be one party in a suit, and a State another.

Mr. Hale moved that when the Senate adjourn, it should be to Monday next.

Mr. Clay said the friends of the bill insisted upon sitting to-morrow, for the purpose of getting the final vote, if possible.

Mr. Clemens' amendment was rejected—yeas 17, nays 37.

Yeas—Messrs. —Atchinson, Borland, Butler, Clemens, Davis, (of Miss.,) Downes, Foote, Houston, Hunter, King, Mason, Morton, Pratt, Rusk, Sebastian, Soule, Turney.

Nays—Messrs. Badger, Baldwin, Bell, Benton, Berrien, Bright, Cass, Chase, Clarke, Clay, Cooper, Corwin, Davis, (of Mass.,) Dawson, Dayton, Dickinson, Dodge, (of Wis.,) Dodge, (of Iowa,) Douglass, Greene, Hale, Hamilton, Jones, Mangum, Miller, Norris, Pearce, Seward, Shields, Smith, Spruance, Sturgeon, Underwood, Upham, Walker, Webster, Whitcomb.

Mr. Benton intimated his intention, on Monday, to move the indefinite postponement of the further consideration of the bill.

IN THE HOUSE.—Speeches were made by Messrs. Caldwell of Ky., Root of O., Johnson of Ark., Duncan of La., Jackson of Ga., Duree of Wis. Messrs. Hubbard, Richardson, Williams, and Duer, gave notice of amendments.

At half-past ten, there were thirty-one members present. The rules being imperative, that the committee, on finding itself without a quorum, shall call the roll, the roll was called—the committee rose, and the names of absentees reported.

At ten minutes to 11, the House adjourned.

SATURDAY, June 8th.

IN SENATE.—Mr. Benton's resolution of inquiry concerning the expediency of refunding to the State of California the duties collected there, was passed.

THE OMNIBUS BILL.

Mr. Foote's amendment in regard to the boundaries between Texas and New Mexico, occasioned along and uninteresting debate, and was then withdrawn.

Mr. Douglass moved to fix the northern boundary of Texas at the junction of Dead River and the Rio Grande, thence due east to Red River.

Mr. Davis, of Miss., opposed all the modes of fixing the boundaries of Texas. Where did the United States get the power to purchase the territory, and where did Texas derive the authority to sell? The whole thing is wrong, and the result only to rob the South of a large portion of territory, unquestionably belonging to, and suited for, slave territory.

Mr. Foote triumphantly announced the defeat, death burial, and extermination of free soilism, and predicted the speedy settlement of all the controverted questions of the day, and the overthrow and destruction of demagogues by thousands.

Mr. Hale responded in a tone of pungent irony, expressing his sincere thanks to Mr. Foote for having come out fairly and squarely in the declaration, that he would not go for this measure, if he supposed it would add a foot of free soil.

Mr. Dawson undertook to silence Mr. Hale, by a personal attack, charging him with having mounted the free soil hobby for interested purposes. He read from a letter written many years ago, by Rev. George Storrs, stating that Mr. Hale, at the close of an address by Mr. Storrs, arose and denounced abolitionism in no measured terms, and declared the blacks to be beasts in human form, unfit to live free. He also read an editorial from the *Dover (N. H.) Gazette* which he intimated was then under the control of Mr. Hale, in which the abolitionists are handled with much severity, and an abolition lecturer, named Thompson, is threatened with a tar found inside of pine, and outside of goose, or in other terms a coat of tar and feathers. Mr. D. thought the position taken at that time, creditable, and worthy of the good heart which he knew he possessed. He alluded to this history now, for the purpose of suggesting to the Senator, that having once held such views, and changed his own sentiments, he should have charity for those who then thought with him, and whose views had not changed.

Mr. Hale admitted the general accuracy of the statement made by the Rev. Mr. Storrs, and that within fifteen years his sentiments had changed, and proceeded to defend himself with force against the aspersions upon him.

After which the Senate adjourned.

IN THE HOUSE.—Speeches were delivered by Messrs Phelps of Mo., McMullin of Va., Allen of Mass., Thurman of N. Y., Hamilton and Butler of Pa.

Mr. Phelps showed that Mr. Ritchie and gentlemen from the South had advocated the formation of a State constitution by California, and when the constitution was formed they opposed her admission.

Mr. McMullin accused his colleague (Mr. Haymond) and the gentleman who had just spoken, as being in favor of the Wilmot proviso. Disguise it as you may, those who vote for the admission of California in advance of the other questions, might as well face the music and gallop to the tune of the Wilmot proviso, for the result will be the admission of New Mexico and Utah as free States.

Mr. Allen showed the purpose of the South is to divert the government from the written constitution, which was formed to perpetuate the blessings of liberty, that the power of slavery may be preserved and extended forever.

Mr. Hamilton spoke in favor of the Senate's compromise, and Mr. Chester Butler of the President's plan.

The House remained in session till near 12 o'clock on Saturday night, with 28 members present.

MONDAY, June 10th.

IN SENATE.—Mr. Webster presented a petition from citizens of Massachusetts, asking that Professor Johnson may be employed to make further explorations for coal.

Mr. Clay took his seat, measurably recovered from his sudden illness, which caused him to be carried out of church yesterday.

THE OMNIBUS BILL.

Mr. Hale, who had the floor, resigned it to Mr. Benton, who wished to make his motion for the indefinite postponement of the Omnibus Bill.

Mr. Clay hoped he would postpone that motion until the vote has been taken on the amendments.

Mr. Benton thought there appeared an indisposition to vote, that further discussion was only a waste of time, but he would withdraw his motion if the Senate would proceed to vote. He ridiculed the appointment of the committee, called California the scape-goat to bear all the sins of Slavery, traced the analogy between the expiatory offerings of Israel and the sacrifice of California, and showed the fallacy of the compromise as a means of hastening the admission of California.

Three months ago, he and Mr. Clay stood together in favor of the independent admission of California. The Senator from Kentucky left him as he had a right to do, and he had refused to follow, as he had a right to refuse; but Mr. Clay had no right to call upon those who choose otherwise, to follow the path which he had taken. He did not admit that the territories were the supreme objects of consideration: he admitted that they were objects demanding the attention of Congress. But the fact that the neglect which they had experienced was a shame and a reproach to Congress; yet they were not the superior objects of consideration. California occupied that position, having prepared herself for admission into the family of States. The plea was, that by this bill, California and the Territories were to be carried through together, but suppose they should both be defeated together? Suppose California, to whom there was little or no objection, should be dragged down with measures to which there was much demurring, where would be her remedy, and what the reasonable excuse for submitting her to such a fate? Why should the friends of California be compelled either to vote against her admission, or to take with her and vote for, measures which they honestly believed to be injurious, and which they cannot therefore vote for, and fulfill the obligations they had assumed? He proceeded to consider the several bills reported by the Compromise Committee, exposing their various objections and incongruities. He dwelt at much length upon that portion of the California bill proposing to define the boundaries of Texas and New Mexico, describing the geography of the country, and contending that the boundaries suggested are unnatural and inexpedient. Having disposed of this branch of the subject, he proceeded at great length with a general examination of the scheme presented as a Compromise—convulsing the chamber with laughter at his droll analogies and illustrations, and attacking the matter in a strain of biting sarcasm and irresistible irony, which he imputed equally, and with no measured hand, to the originators of the scheme, its advocates and supporters. In conclusion, he observed that it was time to end this "comedy of errors." California was suffering for admission, and the Territories for protection; with a view to that end he had made the motion to postpone.

Mr. Hale replied to Mr. Dawson's personal attack on Saturday, and vindicated himself from the charge of having, from corrupt motives, mounted a hobby to ride into power. He gave a history of his political course, showing that at the time he separated from the Democratic party, with whom he stood as well as any man, that party was largely in the majority in New Hampshire. As for ambition for the future he had only to say, that it was well known among his friends it was very far from his intention even to serve out the brief term for which he had been elected to the Senate.

After a brief reply by Mr. Dawson, and a rejoinder from Mr. Hale, Mr. Cass took the floor, and the Senate adjourned.

IN THE HOUSE.—Mr. Evans of Md., made an attempt to postpone the time fixed for voting on the California question. Speeches followed from Messrs. Bowden of Mo., Gentry of Tenn., McClernan of Ill., Woodward of S. C., Stanton of Tenn., Kauffman of Texas, Stevens of Pa., Welborn of Ga., and Harris of Ala. Nine speeches—a hard day's work. Mr. Stevens called the law of 1793, for the recovery of fugitive slaves, *infamous*. Mr. Kauffman pledged his State to act intelligently and patriotically on any proposition that may be made as to her boundary. But she will not give one inch of her territory below the latitude of 34 degrees; will not consent to take less than $12,000,000; will ask that four States may be made out of her territory; and will demand that the territorial government for New Mexico shall be without the Wilmot Proviso, or else Texas will not consent to these terms, and her right to the soil is not to be impaired.

From the correspondence of the *Journal of Commerce*:

WASHINGTON, June 10th.

Two Cabinet Councils were held yesterday. Wm. R. King, chairman of the Committee of Foreign Affairs, was called out of church to attend at a special consultation. Reverdy Johnson was summoned by telegraph to attend.

The Spanish Minister will recommend to the Governor of Cuba the surrender of prisoners who have committed no offense against Spain, except the armed enemies taken on board of American vessels. The whole difficulty between the two Governments will be soon settled. The Picaroon party will make no head way at present.

The Bulwer treaty has been approved by the British Government, and the ratification is expected by the next packet.

TUESDAY, June 11th.

THE OMNIBUS BILL.

IN SENATE.—Mr. Cass made a speech. He expressed regret at the sarcastic tone of Mr. Benton's remarks, unsuited to the gravity of the occasion. He believed the present a fit occasion for compromise; he had not anticipated so violent opposition to a compromise. The South had been threatened with the Wilmot Proviso, and yet did not welcome a proposal which avoids that issue. This meeting of extremes against it satisfied him of the justice of the compromise. It ran between all

Editors' Cable.

MAHOMET AND HIS SUCCESSORS. By Washington Irving. Vol. II. New York: Geo. P. Putnam.

In this volume the progress of Moslem dominion is traced from the death of Mahomet to the invasion of Spain, a period of a little less than a century. After the introduction of Christianity there is no event in the religious history of the world so deserving of study as the rise and progress of the Moslem faith. It was a system suited to the elements of the age and of the people among whom it originated, and though its mission was one of terror and devastation, it was nevertheless freighted with good, as is the hurricane that sweeps the stagnant and pestilential atmosphere. Its success is due to the fact that it incorporated to such an extent the facts and principles of the purest forms of religion, while it gave scope to the sensual appetites; that it was a combination of asceticism and licentiousness; that in it the religious and the political elements were united; that it was a military system, and yet was invested with all the charms of romance. Its development was opportune. While the emperors of Persia and Byzantium were waging a war of mutual extermination, and while Christianity was vieing with Paganism in the multiplicity and degradation of its superstitions, there arose a political power destined to supersede both the Persian empire and the empire of the East, and a Religion destined to triumph alike over a corrupted Christianity and an enfeebled Magianism.

In the period embraced in the volume before us, "a period," says the author, "which did not occupy fourscore and ten years, and passed within the lifetime of many an aged Arab, the Moslems extended their empire and their faith over the wide regions of Asia and Africa, subverting the empire of the Khosrus; subjugating great territories in India; establishing a splendid seat of power in Syria; dictating to the conquered kingdom of the Pharaohs; overrunning the whole northern coast of Africa; scouring the Mediterranean with their ships; carrying their conquests in one direction to the very walls of Constantinople, and in the other to the extreme limits of Mauritania; in a word, trampling down all the old dynasties which once held haughty and magnificent sway in the East."

British critics may spare themselves the pains of depreciating this work as a contribution to oriental history, since the author, modestly confessing his ignorance of oriental languages, expressly announces that it "does not aspire to be consulted as authority, but merely to be read as a digest of current knowledge, adapted to popular use." And for this purpose, it is a great merit of the work that it is divested of cumbrous diction, voluminous references and uninteresting details.

It will be remembered that this is a work now for the first time given to the public, and the reader will observe with delight that the sun which has so long rode high in the firmament of American literature is not yet near its going down; and though its rays may be more oblique, more mellow, and at times too more gorgeously diffused, as through gathering shades of evening, yet have they lost none of the clear, bright, genial glow of its early rising. The volume before us dates from the *sunny side* of the majestic river which the author has graced with his residence; yet there is a tinge of melancholy in its closing sentence which indicates that shadows may be falling even there.

"Here we stay our hand. Here we lay down our pen. Whether it will ever be our lot to resume this theme, to cross with the Moslem host the strait of Hercules, and narrate their memorable conquest of Gothic Spain, is one of those uncertainties of mortal life and aspirations of literary zeal, which beguile us with agreeable dreams, but too often end in disappointment."

THE NORTH BRITISH REVIEW.—Scott & Co. have issued their reprint of the May No. of the *North British*. It contains nine articles. 1. Lays of the Scottish Cavaliers; 2. Edwin Chadwick on Poor Laws, Factory, Constabulary and Sanitary Reports; 3. John Calvin; 4. The Poetry of Science; 5. The Fourth Estate, or the Press; 6. Irving's Mahomet; 7. Southey's Life and Correspondence; 8. Theocracy; 9. Lord Jeffrey.

The article on Jeffrey is a chaste and beautiful tribute to the worth, talents and labors of the master spirit of the *Edinburgh Review*, who for a quarter of a century held almost absolute sway in the world of criticism, and who infused his noble genius into every great social and political reform of his time.

The "Life of Mahomet," by our distinguished countryman, meets with rather an ungracious reception from the reviewer. It is described as "an elegant but jejune compilation of legends relating to Mahomet, and by no means such a a Life of the Prophet as ought by this time to be laid before the English public."

The article on *Calvin* brings out the salient points of his character in a manner equally removed from exaggeration and detraction. The secret of his greatness is seen to have been his single devotion to duty, coupled with implicit faith in God. We know not where to look for a more just and consistent estimate of the Genevan Reformer. The writer draws a fine contrast between

CALVIN AND LUTHER.

"It may be interesting here to glance at the various phases of character which distinguished the great spirits of the Reformation. A comparison between Calvin and Luther can scarcely be avoided as often as we think of the grand revolution which they were honored to achieve. Luther was the man of the people—Calvin of the divines. Luther was drawn on to greatness in spite of himself, and by the pressure of a holy necessity—Calvin became great on system, by a holy energy and an intense feeling of duty. The one was bold, abrupt, impetuous—the other systematic, accurate, severe. Luther struggled much for sound doctrine—Calvin struggled yet more for piety and holy practice. Luther overthrew—Calvin constructed. The German originated deep feeling—the Frenchman elicited profound thinking from men. Their contrasted characters are in some degree seen and read in their portraits: Luther, bluff, jovial, and well-conditioned—Calvin, emaciated, thoughtful, piercing. Their diverse mental temperaments are exhibited in their views of Satanic agency. Luther, it is well known, thought, or dreamt, or persuaded himself, that he had frequent personal conflicts with Satan in visible—Calvin approached that awful subject with faith as firm, but with fancy less fired than Luther. In this, as in other respects, the Genevese divine may be deemed the complement of the German. The two combined would have made a perfect Reformer.

"Calvin," according to Henry, "strove as energetically as Luther; but Luther aroused, Calvin tranquilized. The watchword of the one was war,—that of the other, order. The one stormed, the other furnished, the citadel of God. * * * * The South was tamed, Switzerland delivered, Holland and England raised up, by Calvin's powerful sense of order: and even Germany itself was benefited by its restless operation."—Vol. i. p. 320.

"And as Luther and Calvin were thus in some degree contrasts, we find the latter also in contrast with other Reformers. Melancthon often desponded. Even Knox has been known to falter. But Calvin's faith—simple, unwavering and sublime—bore him indomitably on. He was what Carlyle calls Cromwell, pre-eminently the man of hope, and rose in courage as the tempest rose in fierceness. His equanimity and self-possession were greatest when his exigencies were most pressing, and sometimes his extempore eloquence, or his apt learning, drawn forth by public assaults, made his assailants quail, whether in the Council of Geneva, among polemic divines, or in the onset of personal antagonists."

Apropos of CROMWELL, to whom allusion is here incidentally made, it is gratifying to observe that the *North British* is disposed to do justice to the Puritan hero. The following paragraph indicates the position which Cromwell holds in the estimate of the organ of the Free Church of Scotland.

"Our great historical characters have long been buried beneath ignorance, or prejudice, or superstition; but in recent times, friendly hands have been held out to disencumber their memories of all that ignorance or aversion had piled above them, and present them as God-sent men, fulfilling high destinies, and forming, by their lives and actions, important eras in the world's history—the grand evolutions of the purposes of Him who rules unchallengeable over all. Oliver Cromwell, who had been historically pilloried by Hume and others incompetent to understand his inner life, has in our time found one capable to some extent of comprehending the strength of the Protector's convictions, and the magnificence of his sweeping and catholic aims."

THE INFLUENCES OF POPERY. By William Elfe Tayler, author of "Popery, its Character and Crimes." London.

A new work on popery, which has not been re-published in this country, by William Elfe Tayler, author of "Popery, its Character and Crimes." The latter work was published in London, by Seeley, in 1847, and is spoken of in a review before us, as having "a strange fascination," by its "laborious historical researches" and elaborate accumulation of testimony. "Libraries are compressed into the volume, and it will be a text book for for those who take part in the warfare which will have to be waged with Popery, open and concealed." The work now in hand, of 400 to 500 pages, treats of the influence of Popery on Christianity, and on the condition of individuals, and shows how Popery nullifies the doctrines of Christianity and the means of grace, and how essentially demoralizing and debasing it is in its effect upon individuals. Of Mr. Tayler's former work, the Review before us says:

"In it may be seen what the real and natural character of Popery is, and that its essential and fundamental principles, when unchecked, necessarily lead to demoralization and crime. To a reader unacquainted with the history of the papacy, especially in the period before the reformation, the flagititious crimes of popes and cardinals, of priests and people, as brought forward by Mr. Tayler, with an irresistible array of evidence, would be held to be incredible, impossible; yet such things were, and we may have hereafter to present the facts and the evidence; now we only add the closing reflections of the author, which contain a most solemn warning for those among us who are laboring to re-establish celibacy and the confessional:

"That an immense body of individuals—whose only office was to teach men the pure religion of Jesus, and, by their holy lives and precepts, to fit them for 'the inheritance of the saints in light'—should at length become the chief promoters of iniquity, and spread on every side the most shameful licentiousness during such a lengthened period, is as marvelous as it is true.—The absence of all piety, and even of outward morality, in the clergy of a merely nominal church—as that of Rome confessedly was—we can easily account for, on the principle of the general depravity of mankind. But the enormous crimes—the shameful impiety—the insatiable avarice—and the boundless licentiousness of the Romish priesthood, during this lengthened period, is what, at first sight, no one would anticipate, and can only be accounted for, by ascribing it to *the influence of that system of wickedness* of which they were at once the victims and the priests!

"In addition to the *general* influence of a system of imposture and superstition like that of Rome—there can be no question that the extreme wickedness of the Romish priests was mainly attributable to the natural operation of the following doctrines and practices:—the Celibacy of the secular and regular clergy—the practice of Auricular Confession—the external sanctity believed to belong to the priesthood—and the almost divine veneration in which they were held by the people. If we add to the pernicious influence of these things on the character and life, the judicial blindness to which they were given up, the corruption of the Papal priesthood is no longer a difficulty. Human nature being what it is, it is as natural—in the absence of all correcting influence—that the priests of Rome should have surpassed every other class of men in guilt, as that fire should be increased by the addition of fresh fuel. Instead of its being any wonder, therefore, that the Popish clergy, before the Reformation, should have proved a moral pestilence to Europe, the only wonder would be, if they had been *anything else*. Since that period the same causes still produce similar results—in Papal countries—though not to such a frightful extent. Awful then must the evils of that wicked system be, if its *necessary tendency* is to constitute its ministers the corrupters instead of the benefactors of mankind—and manifest is it, that Popery constitutes a MORAL PESTILENCE, spreading death and destruction on every side!"

MUSIC.—Firth, Pond & Co., No. 1 Franklin Square, have published a pretty little song arranged for the Piano, entitled "*We're all at Home*," composed by I. B. Woodbury.

The *Boston Musical Gazette* is published semi-monthly at the Tremont Temple, under the direction of Messrs. A. N. & J. C. Johnson, gentlemen of musical science and taste, whose rooms are intended to be a sort of musical depot or exchange for Boston and vicinity. The *Gazette* is issued in a neat quarto form, and in addition to musical intelligence and criticism, gives in each number one or two good pieces of music. Terms one dollar per annum.

ECCLESIASTICAL.

THE HARTFORD QUESTION.

In compliance with the wishes of several friends in Connecticut, we copy two articles from the Hartford *Religious Herald*, one on each side of the question whether the Hartford Central Association have left the way open for a complaint to be regularly brought against Dr. Bushnell for heresy. The first is understood to be from the pen of Rev. Walter Clark, of Hartford, one of the minority of the Committee that reported on Dr. Bushnell's book; the other from Rev. William W. Patton, also of Hartford, who uses the * as his signature in the editorial columns of the *Religious Herald*.

IS THE WAY STILL OPEN FOR THE TRIAL OF DR. BUSHNELL?

MR. EDITOR:—I have several times heard it said, that the action of the Central Association, in the case of Dr. Bushnell, presents no barrier to the complaint of any individual who may wish to accuse him before the Consociation. Indeed, I am informed, that at a meeting of another Association, it was stated, and as by authority too, that the Central Association would now consent to call the Consociation, so soon as any responsible accuser should table charges and pledge himself to sustain them before that tribunal. I am surprised that such an opinion can claim a moment's credence with well-informed Congregationalists. And my object in this paper is, to call the attention of ministers and laymen to the question, and to show, if I may be able, that the Central Association cannot send Dr. Bushnell to the Consociation for trial, so long as its late decision remains unrepealed. The duties of the Association in every case of complaint against one of its members are peculiar, and are perfectly well defined in the articles of Discipline which are our Constitution and Platform. By reference to the 13th Article, it will be seen,

1. That the Association cannot lawfully take notice of an offending member, before he has been distinctly and intelligibly "accused." The Association must wait till some accuser appears. It cannot be itself the accuser.

2. The only charges which an accuser may present or the Association notice, are those of "scandal" and "heresy." Minor offenses may not be complained of in the Association.

3. The Association is not a tribunal, before which an accused member may be duly proceeded against. *All* cases of scandal (Art. 3) that fall out within the circuit of any Consociation, shall be brought to the Consociation. The Association has no judicial power over its members, and cannot lawfully try one of them. An accused member must be duly proceeded against before the *Consociation*.

4. The simple question upon which the Association can lawfully act in any case of alleged scandal or heresy among its members is this, "*Shall we direct to the calling of the Consociation, in order that the accused may be there duly proceeded against.*" To decide this question, the Association is to inquire whether "they find just occasion" for a trial—"whether the charge is of such a nature in respect to the matter alleged; and of so much probability in respect to the grounds on which it rests, as to require a trial?" These are the well-known powers and duties of an Association.

And now, how stands the case in regard to Dr. Bushnell?

Why, in the first place, at the meeting in June last, the Association declared in the preamble of their recorded vote, that Dr. Bushnell had been publicly and extensively accused of heresy—of heresy avowed and taught in a particular book. Inasmuch, therefore, as he had been "accused," the Association voted to "take notice" of him, and appointed a Committee to inquire whether there is in fact in the book specified, any such heresy as gives just occasion for calling the Consociation where he may be duly proceeded against.

This was the first action of the Association. At length the Committee was ready to report, and the Association entered upon the second and final stage of its action. Three of the Committee reported, that after careful examination, they could find no heresy in the book. And the Association adopted that report, and published to the world that they investigated the charges and the testimony, and found in them no just occasion for calling the Consociation. The Association of Fairfield West reviewed the case, and sent to the Central Association their remonstrance and complaint. In this document they declared themselves greatly surprised and grieved that the brethren of Hartford Central had found nothing in Dr. Bushnell's book which furnished just occasion for calling the only tribunal before which heresy and scandal are made amenable. They therefore go into a careful examination of the book, and enumerate a catalogue of unambiguous heresies which they have detected; and then ask the Central Association to revise the entire case and reverse their decision. The Central body come together, open the case again, inquire a second time whether there be any just occasion for calling the Consociation, and answer to the world as before, No. Thus the matter stands in the Central Association.

And now suppose the senior editor of *The Independent*, fired with zeal for the New England theology, should present himself to the Hartford Central Association, and repeating the old charge which that body have been for a year examining, and denying, and volunteering to sustain as responsible accuser the complaint of heresy, should ask the body to proceed to call the Consociation—what would follow? Dr. Porter would at once and with the utmost propriety, ask, "Where is this heresy of which the accuser complains to be found?" The expounder of the New England Theology would promptly reply: "In the book entitled God in Christ." Dr. Hawes or Mr. Clarke would then offer some such resolution as the following:

Whereas, A responsible and respectable accuser is now at the door, complaining that the book in question contains heresy and asking us to call the Consociation, that he may proceed against the author in due form as prescribed and provided; and whereas this body, after sufficient inquiry, as prescribed in Article 13th, do find in the book in question, just occasion for a trial of the author: therefore,

Resolved, That the Consociation be called, and the accuser have an opportunity to convict the accused, if conviction be possible.

The moment such a motion was read, Messrs. Richardson, Porter, Searle, Woodruff, &c. &c., would be on their feet, asking, and properly asking too, Have we not twice decided that in that book there is no just occasion for calling the Consociation? And are we now to eat our own solemn verdicts, and entangle ourselves with a worse contradiction than that of the unanimous and the majority reports?

The Association could not, would not, ought not, with their opinion of the book, to pass such a resolution. Suppose, then, that another motion were offered:

Whereas, a responsible accuser now appears and offers to sustain his charges before the proper tribunal; therefore,

Resolved, That the Consociation be called.

Let this motion pass and the Consociation be called. Then what follows? The body being organized, the following dialogue occurs:

The Moderator asks, "Who called this tribunal?"

The Moderator of the Central Association answers, "It was called by us."

For what purpose?

To try Dr. Bushnell.

On what charge?

Heresy.

Heresy—where found?

In the "God in Christ."

Why did you call the body to try him on such a charge?

Because a responsible accuser appeared and offered to sustain his charges.

Have you examined the book which is accused of heresy?

We have.

Have you found in it just occasion for trying the author?

No. We have twice declared by large majorities, that we find no such occasion.

Where does an Association derive its right for calling this tribunal on a charge of heresy?

In the Articles of Discipline.

In what specific cases, and on what definite occasions do these Articles authorize an Association to call the Council?

When Association has inquired and finds just occasion.

You say your Association has twice inquired, and twice decided that it found no just occasion.

So our records will show.

Where do the Articles allow you to call the Consociation, on the simple ground that you have found an accuser?

No such.

Had you any right to call this body in the case now before you?

No.

Is this body called by any legal right or process whatever?

No.

Has this body any right to go forward in this case?

No.

What have we a right to do?

To go home and wait till the Central Association examines that book and votes that it finds in it a just occasion for the Council.

I have thus gone over the question, Mr. Editor, that I may make it entirely manifest to every reader,

1. That the Consociation cannot be called to try this case until the Association call it.

2. That the Association cannot call it until its members will vote, not that looking over the State they have found an accuser, but that looking into the book they have found just occasion there for a tribunal and a trial.

3. That the first question with the Hartford Central Association is, and must be, *Will you reconsider and retract?*

C.

A QUESTION OF ECCLESIASTICAL ORDER.

Recent events in connection with a well known case have given rise to a question of ecclesiastical order on which we desire to submit a few thoughts, not for the purpose of opening or continuing a discussion of that specific case in any of its branches, but in order to relieve our Congregational system from the fog with which some of the correspondents of our paper have succeeded in surrounding it. We propose to consider the point in the abstract as connected with the practical working of our Connecticut Congregationalism.

The case may be stated historically yet abstractly thus: A member of an Association, who is also pastor of a Consociated church, and consequently amenable to a certain extent to the Consociation, published a book on doctrinal subjects, which, in the opinion of some, contains serious departures from fundamental truth. How shall he be reached by proper steps of discipline? The "Articles of Church Discipline" (Art. XIII.) make a reply as follows: "The said associated pastors shall take notice of any among themselves, that may be accused of scandal or heresy unto, or cognizable by, them, examine the matter carefully, and if they find just occasion, shall direct to the calling of the council, (Consociation,) when such offender shall be duly proceeded against." In the case which we propose to consider, no accuser appears before the Association. Various writers in newspapers and periodicals express their *opinions* adverse to the substantial orthodoxy of the book, as do also sundry individuals, ministers and laymen, in private conversation. Still no one steps forward to make an "accusation" in the sense that must attach to the word in cases of discipline, where it does not mean a general rumor, or expressions of opinion made here and there, but a *definite charge* by a *responsible person* who stands ready to *prosecute and prove it*. As the subject attracts much attention, the Association are induced to take it up, not for the purpose of a trial and final issue, but to consider whether, in the absence of any responsible accuser, it is their duty *as an Association* to become accusers to the Consociation of one of their number. They appoint a committee to report on the subject, who disagree; the majority declaring that no action is necessary, the minority affirming that the book is fundamentally erroneous. What shall the Association do? No accuser yet appears. The minority of the committee express certain *opinions* and give their reasons for holding them, but do not table definite charges and propose to sustain them. The Association *in such circumstances* must either dismiss the case, or themselves assume the position of accusers and prosecutors. But to do the latter they must of course *believe* the charges which they bring. If a responsible accuser had appeared, prepared to carry forward the case before Consociation, it would only have been necessary for the Association to have inquired for *prima facie* evidence, or the *probable appearance* of proof, which, if forthcoming, would enable them to send the case to Consociation for trial, without any commitment of themselves on the final merits. But *in the absence of an accuser*, if the Association take that position, they must investigate the *merits* of the case, and convince themselves of the fact of fundamental heresy, before they can honorably or honestly bring it before Consociation. This they proceed to do, listening to the explanations and defense of the suspected brother. After full investigation, they decide almost unanimously, that, as they cannot convince themselves that the brother has radically and utterly departed from the truth as it is in Jesus, however numerous and serious his errors of thought and language may be, they are not prepared to become his accusers before the Consociation. They see that if the case goes by their vote to that body, then *somebody* must prosecute it, or else it will fail of existence for lack of a parent. Shall they themselves undertake that work? They are not prepared by their own convictions to do it; nobody else offers to do it; and of course the case is dismissed.

Such being the circumstances, it is occasion of just surprise, to hear doubts expressed, whether the Association can now consistently or properly send the case to Consociation, *if a responsible accuser appears. Certainly they can.* By such an act they would do no injustice to the suspected brother, and they would expose themselves to no true charge of inconsistency. They would not be guilty of injustice to their brother, because they never professed to be conducting a trial, but only to be inquiring whether *they* should become his accusers to the Consociation. It would not be subjecting him to a second trial, for he has not had a first. He was merely heard in explanation of his views during the process of an examination to settle whether the Association could sincerely accuse him before Consociation, *on their own responsibility*. This they refused to do, and in the case supposed, would still refuse to do. But they never said that if a responsible accuser appeared and offered to sustain definite charges, they would not perform their usual and legitimate duty as a grand jury, and allow the case to go before Consociation if prima facie evidence was presented by the prosecutor. It is then perfectly consistent with their previous action for them to hear definite charges brought and offered to be sustained by a member of their own body, or of another Association, and to decide that it is proper that they should be carried in due form before "the Council." Such a proposition would be an entirely different one from any on which had previously taken action. It would not require them to rescind or change their mind with reference to the decisions before made, nor would it commit them in the slightest degree against their brother who was before suspected, but who would now be definitely accused according to the forms of ecclesiastical law. They simply assert by the new action, that, as an accuser has now appeared, and as the evidence, though not such as to make them willing to be accusers themselves, is nevertheless sufficiently plausible and probable in appearance to make the case a serious one, they give their consent to its prosecution before the proper body by one who is satisfied that he can sustain his charges. With perfect consistency they could then go and sit as members of Consociation, try the case, and vote as the evidence *there* given and the arguments *there* offered might seem to demand.

This seems to us an orderly, impartial, and consistent view of the case supposed. We are aware that there is danger of its being rejected by two opposite parties, who may have insensibly imbibed a partizan feeling. It is conceivable, for instance, that the minority of the committee referred to might oppose it; because it is natural that they should wish the Association to take back its rejection of their report, and should therefore be inclined to allow but one possible alternative, the rescinding of past action or nothing. But also it is conceivable, that, if any such personal adherents of the suspected brother, and determined to uphold his reputation *at all hazards*, they should exclaim against opening a door which *might* lead to results at conflict with their wishes. But to all cool, considerate, impartial minds, who have no ulterior object to secure, no favorite position to maintain, no personal attachments or antipathies to gratify, the position of this article will, we think, appear reasonable and just. It points out a way which enables the Association to defend its past action against all assaults, and yet to hold itself ready to do whatever the cause of God and truth, *orderly* presented, may require.

We may be allowed to remark in conclusion, that a single fact, which has not been brought out by any of the correspondents who have been heard through our columns, confirms us in the views which we have expressed above. At the last meeting of the Association in question, after they had voted not to rescind their previous decision, the venerable mover of the motions adopted, proposed to add a resolution stating that notwithstanding their previous decision, the Association were willing to entertain charges which should be made by responsible accusers. This resolution he did not press, only because it was suggested that it might look like *inviting* charges. Whatever then may be the defects of our Connecticut system, it presents no difficulty in the case which we have considered, nor is there just ground of complaint against the Association for the position which they have hitherto taken. They have not refused to take any disorderly or insincere steps, and it remains to be seen whether they will not hold themselves bound by the "Articles of Discipline," when an orderly accuser appears. In what we have written we have carefully avoided mingling a mere question of ecclesiastical order with the merits of a doctrinal or personal controversy into which we have no disposition at present to enter. We have had no side to support, but only a disputed (yet withal a plain) case of ecclesiastical law to argue. We submit now to our readers, to the general and abstract conclusion to which we have come, viz., that when an Association after the examination of a case have concluded not to become themselves the responsible accusers of one of their numbers, they are still at liberty to allow any individual to assume that position on the presentation to them of serious evidence of the truth of the charge preferred.

MISCELLANEOUS.

Diversity not Discord.

He never was a good musician, builder, watchmaker, nor good at any art or science, that thought that all diversity was discord. He that would with zeal and learning write a book, to prove that a lute or organ must not be tolerated if each string and key be not of the same sound; or that all the parts in a clock, watch or building, must be of the same shape and magnitude; or all men of one language or complexion, would scarce get so much credit as most of our hereticators do, when they call for fire and faggot and jailors, as more meet and able confutors of error than themselves.—*Baxter's True and only way of Concord.*

WHO ARE THE RECONCILERS IN CONTROVERSY.

I have long observed with the best judgment I have, that usually those divines that write most for peace and reconciliation of hot contenders, are men of clearer judgment than others, and usually see further into the cause than either of the fierce contending parties. Though the Turk in policy give some liberty to Christians, as a necessary preservation of their empire; and the Socinians have much pleaded for peace and concord, partly by necessity for themselves, and partly from common light of reason; yet among real Reformed Christians, the greatest judgment is found in the greatest pacificators. Darkness doth best befit the spirit of contention.—*Ibid.*

HOW MUCH CONCORD MAY BE EXPECTED.

It is certain that there will never be so great concord as that all disputing, opposition, and passionate and injurious words and writings will cease among all sorts of Christians: no, nor among all that are honest and upright in the main. For as long as one taketh that for a dangerous error or sin, which another taketh for a necessary truth or duty, men will (even on God's account), think ill of one another, and in some measure speak ill as they think. They that know they must not call evil good and good evil, nor put darkness for light and light for darkness, will abuse and injure one another in things where they confidently err. A Lutheran, though pious, will speak and dispute against a Calvinist, and a Calvinist against a Lutheran; and so of many other parties. And though it is greatly to be wished that all Christians had humble thoughts of their own understandings, and would stay till they know well what they say before they talk much against things or persons, and though it be so with wise and eminently sober humble men, yet with too many it is far otherwise, and like so to continue. Perverse disputings and shameful backbitings, and speaking evil of things and persons not understood, have such unhappy causes in the remnants of dark corrupted nature, that they seem to be like to live till a golden age or heaven do cure them. Talking and writing against one another of the same religion, yea praying and preaching against one another must be expected in some degree. I would I need not say, silencing and persecuting one another, yea excommunicating and anathematizing among the worser sort of men—such usage as Nazianzen had from one of the famous General Councils, and such usage as Chrysostom had from such bishops as Theophilus Alexandrinus and Epiphanius, and a council of other bishops, and such as abundance of excellent men in most ages have met with in the like kind of way—may be expected again till bishops and all Christians become more wise and refined persons.

A STAR is beautiful; it affords pleasure, not from what it is to do, or to give, but simply by being what it is. It befits the heavens; it has congruity with the mighty space in which it dwells. It has repose—no force disturbs its eternal peace. It has freedom—no obstruction lies between it and infinity.

A Juvenile Teacher of Education.

INTERLOCUTORS—LITTLE BOY AND MIDDLE-AGED GENTLEMAN.

We beg to call the attention of the House of Commons to the following interesting dialogue:

Little Boy. Please, Papa, what are you reading, Papa?

Middle-aged Gentleman. The speeches in Parliament, my little man; all about educating the millions of poor little boys and girls who can't read and write, and don't know their A, B, C, nor the difference between right and wrong.

Little Boy. Why don't their Papas and Mammas have them taught, Papa?

Middle-aged Gentleman. My dear, because they have no kind, good Papas and Mammas, like you. Some of their parents are too poor, and some too careless and indifferent.

Little Boy. Then, Papa, why doesn't the Queen order them to be sent to school?

Middle-aged Gentleman. Ha! her Majesty would be only too happy, if she could; but Parliament can't agree to let her.

Little Boy. Why not, Papa?

Middle-aged Gentleman. Why, you see, my dear, Parliament is made up of gentlemen that belong to different religions, and not one of them, except a few, will vote for any school unless his own religion is taught in it. So the poor little girls and boys can't be taught anything because the sects can't settle their differences.

Little Boy. What differences, Papa?

Middle-aged Gentleman. I can't explain them to you. You couldn't understand them. They don't signify to little boys of your age.

Little Boy. Then, Papa, what do they signify to the poor little boys and girls?

Middle-aged Gentleman. Eh?—why—a—just so—that is—never mind. You'll know one of these days.

Little Boy. But what becomes of the poor boys and girls, Papa?

Middle-aged Gentleman. Why, they plunder and steal, and then they are taken up, and imprisoned and whipped, and by-and-by transported, and at last some of them hanged—all because they haven't been taught their duty like you, and know no better.

Little Boy. How cruel! If they don't know better, whose fault is it, Papa?

Middle-aged Gentleman. Nobody's in particular. It is because Society can't agree.

Little Boy. Who is Society, Papa?

Middle-aged Gentleman. Society—eh?—why—oh! Everybody, my boy.

Little Boy. Then, I think, Papa, it is the fault of everybody, and I think everybody is very wicked, and will never be happy till he can make his mind up, and send the poor children to school.

Middle-aged Gentleman. 'Pon my word, my little boy, I believe you are right.

The Violet.

From the Salem (Mass.) Freeman.

The recent rains have brought up the small blue VIOLET which may now be found modestly couching in wet and swampy places in the fields. This has always been a favorite flower, apparently on account of its lowly and unobtrusive beauty, and its praises have been sung upon the harps of countless bards. Barry Cornwall seems to express a common sentiment, when he says:

"I love all things the seasons bring,
All buds that start, all birds that sing,
All leaves from white to jet;
All the sweet words that summer sends,
When she recalls her flowery friends,
But chief—the Violet."

Bowring calls it "Spring's earliest, loveliest gem;" and Shakspeare, who has a word for everything, alludes to

"Violets dim
Sweeter than the lids of Juno's eyes
Or Cytherea's breath."

Another writer praises it thus:

"The rose may boast a richer hue,
May breathe as rich a fragrance too,
Yet let her yield to thee;
Not her's thy modesty of dress,
Not her's thy wielding artlessness,
And those are more to me."

Twamley, an English writer, endeavors to show why the violet is so eagerly sought for and culled, and in doing so gives a good description of the flower:

"Not thy beauty's gift
Alone bids thee from thy bower be reft;
Not the half-closing, dewy, and deep blue eye;
But the charm that doth not with beauty die.
'Tis thy mild soft fragrance makes thee so dear,
Thou loveliest gem of the floral year!"

Ion, the Greek name of the violet, has been traced by some etymologists (says an author) to Ian, the daughter of Midas, who was betrothed to Ays, and changed by Diana into a Violet to hide her from Apollo. "The beautiful modest flower still retains the bashful timidity of the nymph, partly concealing herself amidst foliage from the garish gaze of the sun."

As the red and white roses were made the emblems of opposing parties in England, so the violet has been adopted as the emblem of a political party in France.

There are many species of Violets. The one before us is the *viola palmata*, or palmated violet, so called on account of the resemblance of the leaves to an open hand. It is of a fine purple color and possesses a slight odor, and is familiar to all ramblers. Several species of violets are cultivated in our gardens, amongst which may be mentioned the Heart's Ease, or Cupid's Delight, (viola tri-color), and the large flowering violet, (viola grandiflora), which has received much attention from florists, who with great labor have produced many large and elegant varieties of nearly every hue, and of great ornament to our gardens in early spring or summer and late in the fall.

Hard Reading.

"I would not read such a hard book," said John S—— to David A——. "I read easy books."

"Father says this will improve my mind more than any of the story books," said David.

"It is not interesting, is it?"

"It grows interesting the more I read it. I think I shall like it very much."

"I tried to read a book a good deal like that, and it was not at all interesting. I could not keep my mind upon it at all. When I got to the bottom of the page, I could not tell what I had been reading about. I want a book to be so interesting that I cannot think of anything else till I get through with it."

"Father says that if my attention wanders when I am reading, I must go back and read over again the portion that I do not recollect. I have read some of the pages of this book a great many times before I could keep my attention fixed upon the thoughts contained in them."

"I do not wish to take so much trouble when I read. It makes it too hard work."

The book that David was reading when John spoke to him as above noticed, was Watts on the Mind—a book which contains a great many judicious rules for mental culture. David's father had given it to his son, and requested him to read it carefully. It is a book which all young persons would do well to study. There are too many young persons, who, like John, read only for amusement. They seldom derive much benefit from reading. Books which were written merely to amuse, should be avoided. No man who loves the young will write with no higher object than to afford amusement. He will aim to communicate useful knowledge, to illustrate valuable truth, or to awaken pure and lofty feelings within the youthful breast.

The young must read books on subjects which cannot be made interesting—that is, after the manner required by John. Grave works on history, and on subjects requiring reasoning, must be read if they would have strong and well disciplined minds. Those who read only for amusement will have feeble minds. Those who read thoroughly works which compel them to fix the attention, and exercise their understanding to grasp the meaning of the author, will have strong minds. Robert Hall, before he was nine years old, read some of the profoundest works of the great Jonathan Edwards.

Children should ask their parents to select for them such books as are best adapted to promote the growth of mind.

Franklin's Polar Expedition.

Where are they? Where the Frost-king rules supreme
Entrenched 'mid battlements of Polar ice;
Where crystal piles of many a quaint device,
Making his wealth magnificently gleam.
How fare they? All is yet a doubtful dream
To man's weak judgment—Whether, as the price
Of their adventurous quest, stern cold's strong spice
Embalms their corpses till the last day beam;
Or, clinging still to life, by Hope sustained,
They deem their cup of trial well nigh drained,
Cheered by the presentiments of succor near,
Thou alone knowest who hast ne'er disdained
The voice of prayer; O God! our cry now hear,
Bring them safe back to friends and country dear.

Correspondence of the Boston Traveller.

Rum's Doings and Death's Doings.

NASHUA, N. H., MAY 14.

I have just returned from a horrible sight indeed—the drunkard suicide and his murdered child. Scarcely recovered from the shock of a suicide in the case of a hard drinker by the name of Foster, at the close of last week, we were quite unprepared for the still more tragic scene of this morning. There lies the father (a Mr. Allen,) ghastly in death, just cut down from the fatal cord; and there, mute in helpless innocency, lies the corpse of his little daughter,—two years old to-day,—the youngest of eleven children, just strangled by the murderous hand of the father, by means of a cord that had cut quite through the skin, and nearly separated the head from the body. All this was done while the wife and mother had gone, at 5 o'clock in the morning, to an upper chamber, to dress the diseased limb of a sick and suffering daughter.

One day last week, the discouraged and distressed wife said to the husband, "We cannot live so. If you will not do anything for the support of yourself and family, and if you will continue to take the children's earnings to buy rum, I must make complaint to the Selectmen"—(putting on her bonnet to go). "If you wait till next Tuesday," replied the drunken husband, "I will either go to work or take myself out of the way." Tuesday came, and its deeds are done. And now when the worthless carcase of the drunken suicide shall have been buried, *he* will be "out of the way." But who shall pluck the sting out of that mother's heart? There she sits with her dead baby in her arms, anxiously waiting the magic work of the daguerreotype. "Oh give me at least this," she said, "all that will soon remain of my child!"

"O thou invisible spirit of wine, if thou hast no name to be known by, let us call thee devil." Where these miserable men obtained their last drink, is not yet known. And how long an outraged community will permit this diabolical traffic in the drunkard's drink—sending, for cursed pelf, this wholesale ruin into helpless families—requires more than a philosopher to explain. Is it because the public heart is become callous by the frequency of scenes so horribly tragical? If so, where shall the end be?

E. J.

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